The Outlook

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CONTENTS

THE WEEK

Cuba and the United States 341
Chinese Contract Labor 343
The Campaign in New York 344
Politics in New England 345
The Reform Victory in Minneapolis 346
A Mayor's Enforced Resignation 347
The Pennsylvania Capitol 347
Asiatic Immigration into Canada 349
Canada's Educational Problem 349
Church Union in Canada 350
British School-Teachers in the United States 351
Some Significant "Sporting Events" ... 352
A Charming Shakespearean Revival 352
Pastor Wishart, of Trenton 353
Porto Rican Prosperity 353
The Child-Saving Movement in Chicago 354

EDITORIALS

Corporations and Democracy 354
The Religion of the Average Man 356
Who Are Responsible? 357
The Spectator 358

CONTRIBUTED ARTICLES

The Tragedy of the Rejected Immigrant 361
By Broughton Brandenburg

Can the Negro Settle It? 365
By J. A. Graham

The Religion of the Average Man:

I. The Recovery of Faith 368
By C. F. Nesbit

II. The Theology of the Average Man 370
By H. G. Smith

III. The Religious Ideals of a Plain Citizen 372
By Ralph P. Swofford

Women and Wage-Spending 374
By Cochran Wilson

BOOKS AND AUTHORS

Fighting the White Plague (J. B. Huber) 377
The Art of Organ-Building (G. A. Audsley) 380
Comment on Current Books 383

LETTERS TO THE OUTLOOK 387

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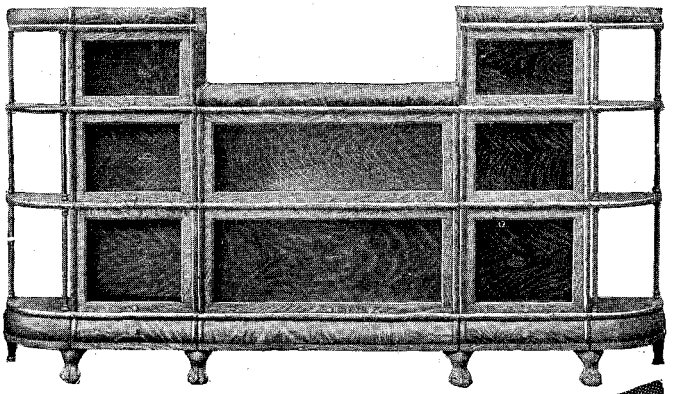

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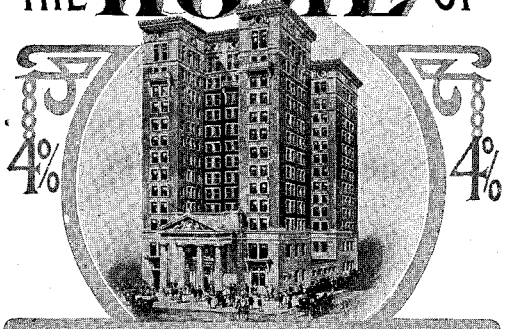

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The Outlook

SATURDAY, OCTOBER 13, 1906

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Cuba: The Provisional Government

The assumption by Secretary Taft of the temporary administration of Cuba and the retiral of President Palma were not followed by the slightest outbreak, nor even by any notable public excitement. The provisional government quietly took possession of the threads of administration, and, with the assistance of the insurgent leaders, arranged rapidly for the disarmament of bands of insurgents in different provinces of the island. Great progress has already been made in the dispersal of these forces, and it is beyond question that, as we surmised last week, there will be no serious obstacle to the restoring of public order and peace. The announcement that Governor Charles E. Magoon, until recently Governor of the Panama Canal Zone, is to be the provisional Civil Governor of Cuba, has been received with approval both in Cuba and the United States. Governor Magoon has not only had extensive experience in executive work, but it is known that he is familiar with Cuban law and constitutional questions and with the steps taken during the former American occupation to organize stable government. If any question existed as to the lack of capacity on the part of the Palma administration to cope with the recent crisis, the publication last week of the cable correspondence between Consul-General Steinhardt at Havana and the State Department at Washington would remove that doubt. Indeed, even most Cubans were astonished to find from these despatches that as long ago as September 8 President Palma had asked the United States to send war vessels to Cuba, and had admitted in so many words that his own forces were unable to quell rebellion or to protect life and property. Mr. Steinhardt pointed out that Mr. Palma had applied the public funds for public works and public education, but not for purchasing war materials, and therefore found himself lamentably weak from the military point of view. Only three or four days later we find President Palma begging that President Roosevelt should send to Havana, with the greatest secrecy and rapidity, two or three thousand men, with the intimation (whether from President Palma or Mr. Steinhardt is not perfectly clear) that "any delay might bring about a massacre of citizens in Havana." The replies of our State Department to this pitiful acknowledgment of incapacity were dignified and restrained. Over and over again it was explained that the United States did not wish to intervene until necessary, and that it would not do so until "absolutely certain of the equities of the case and of the needs of the situation." These despatches make doubly clear the entire good faith of the public announcement by President Roosevelt and Secretary Taft to the effect that they were reluctant to intervene because of their hope that Cuba might show her capacity to become a free republic. The first landing of American soldiers in the present occupation of Cuba took place on Sunday and Monday of this week; about twelve hundred men disembarked from transports.

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Cuba: Secretary Taft's Advice

Secretary Taft, following the custom of all Cuban Governors, attended the opening of the University in Havana last week and delivered an address to the students. It was spoken in English but translated by an interpreter, sentence by sentence, into Spanish. We do not wonder that it was received with

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enthusiasm. According to the New York Sun, "many of his hearers shed tears, every man and woman in the hall standing and crying, 'Viva Taft!' 'Viva Roosevelt!'" He won his hearers at the outset by a sincere tribute to the Spanish race. "The Anglo-Saxon race," he said, "has much to learn from the intellectual refinement, logical faculties, artistic temperament, poetic imagery, high ideals, and courtesy of the Spanish race." His audience was then ready to concede his claim that the Anglo-Saxon race had developed the principles of democratic government while yet Spanish peoples were basing their civilization "on the idea of control by one man or a few men in the State," and that under the Spanish régime the Cuban people were taught to look to some one else than themselves for the responsibility of government, while they exercised only the function of criticism. He urged the young men before him to get rid of the notion that the learned professions are the only pursuit worthy of the graduates of universities, and realize the truth that if Cuba is to exist for the benefit of the Cuban, the Cuban must prepare to take control of its business and its politics as well as of its learned professions. He was afraid, he said, that "the young Cubans have not enough of that mercantile spirit of which in America we have too much. The Cubans need a desire to make money, and young Cubans ought, most of them, to begin in business. In the next generation the banks, commercial houses, and shipping interests in this country should be in Cuban hands, not those of foreigners." If they would thus consecrate themselves to the commercial prosperity and to the political purity of the island, he prophesied a splendid future for it. Mr. Taft's closing sentences are of universal application, worthy to be read and pondered by the young men of every nation: "The only way to make failures successes is to make those failures a vehicle leading on to success. Take to your hearts the lesson that each stumble, each failure, ought to teach, and the next time avoid that particular danger. When everything is smooth, when the winds blow the right way, when you seem on the high road, then is the most dangerous time. It is when humbled by the lesson taught by disappointment that you win success."

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Cuba: An English View

It is interesting and instructive to compare this American ideal for Cuba with the English ideal represented by so progressive a journal as the London Spectator. It says:

> What we should like to see would be General Wood given a ten years' appointment in Cuba, with a commission to rule the island as he ruled it before. At the end of the ten years Cuba should be invited to enter the Union, with the full rights and obligations of Statehood. During the preliminary period, Cuba ought to have unrestricted access to the markets of the United States, so that the natural resources of the island might be developed to the full and the influx of American citizens and capital encouraged.

Mr. Taft represents what Americans desire for Cuba; the Spectator represents what may be the inevitable outcome. Americans have no desire for increase of territory. Increase of territory means new partners, and our partnership is large enough. It means a new incongruous population to take part in the election of our President and Congress, and our population in America is already sufficiently heterogeneous. It means a new problem presented to the educated and leading men of America, and they have already all the problems they desire. If Cuba is annexed to the United States, it will be only as the result of inevitable necessity. In order to maintain free government it is indispensable that the citizens should submit, not merely to the will of the majority, but to the interpretation of that will by the official organization authorized to interpret it. If the divided party submits only when it is compelled so to do by force of arms, elections settle nothing; everything is settled by war. The supporters of Mr. Tilden universally believed that he was elected President of the United States, but they did not proceed to plunder private citizens and to burn private and public buildings in resentment of their defeat. The adherents of Mr. Hearst universally believed last fall that he was elected Mayor, but they did not organize

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guerrilla bands to make life in New York City intolerable. The Democratic opponents of Mr. Hearst universally believe that the honest majority in the Democratic Convention was opposed to his nomination, but they are proceeding by peaceful, not by violent, measures against the wrong which they believe the fraudulent management of the Convention involved. All Americans will share in Governor Taft's hope that Cubans have learned this lesson from their unfortunate experience, and will be able, as an independent country, to maintain law and order, to protect persons and property, and to preserve the peace.

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Cuba: A Personal Comment

As we have already announced, a member of the staff of The Outlook was despatched to Cuba immediately upon publication of the news of intervention; as soon as they are received we shall publish reports from his pen upon Cuban affairs observed by him upon the ground. As this issue of The Outlook goes to press, a personal letter from him has just arrived from Havana. It confirms the cabled news of Governor Taft's skill and tact and of the difficulties still to be overcome. "I am struck," says our correspondent, "by the way in which Secretary Taft took over the Government—when President Palma, his Cabinet, and the Congress had all practically abdicated—quietly, without any ceremony, or noise, or show of force, or blowing of even a penny whistle. He issued a proclamation, and instructed the heads of departments and of municipal governments to report to him. He displayed the greatest tact throughout. And the change was received as quietly. I propose to tell the story of the end of the Palma Government and the beginning of the Provisional Government, and then show as far and as well as I can how the intervention is received and viewed by men of different parties and classes. . . . As it looks to me now, there is one great question that the American Government will have to decide. Are the Cubans really capable of self-government? If we arrange in three months or six months for a new election with every safeguard for fairness and justice, will the same old condition of affairs return? Isn't it likely that we will have to intervene again in a few years? Did not the real cause of this rebellion and the events leading up to it lie in the character of the Cuban people?" Such are the questions that are presenting themselves to the minds of thoughtful and fair-minded people all over the world. Governor Taft is right in saying that their answer lies most of all with the young men of Cuba.

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Chinese Contract Labor in Panama

A correspondent writes protesting against the employment of Chinese contract labor on the Panama Canal on the ground that for the Government to contract for coolie labor with the Chinese contractors is practically to re-establish a form of slavery. Governor Magoon, of Panama, is reported as also objecting, but on the ground that "Chinamen treated as the United States authorities would treat them would prove far less useful in the work of digging the canal than the present laborers." Thus there are two questions respecting the employment of Chinese labor in digging the Canal. The question, Will such labor be efficient? is not one to be determined by public opinion. It should be left entirely to the experts whose duty it is to construct the Canal, and who must be assumed to be competent to determine with what sort of machines and with what sort of men it can best be constructed. The second question, whether servile labor may be employed, is one to be determined by the public; and Governor Magoon is quite right in saying that the American people will not tolerate the establishment of a system of peonage. But there appears to be no danger that such a system will be established in connection with the Panama Canal. The Attorney-General has officially informed the Government that the old form of coolie labor is a type of involuntary servitude which is distinctly prohibited by the United States Constitution in any territory under the jurisdiction of the

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United States; and the invitation for proposals to furnish Chinese labor to be used under the direction of the Isthmian Canal Commission provides against any such form of servitude by the following explicit provision:

> The contractor shall agree that neither slavery nor involuntary servitude shall be permitted with respect to any of said laborers, and that said laborers shall at all times receive just and humane treatment, and shall not be bound, by agreement or otherwise, to labor or serve in any manner or for any term inconsistent with, or prohibited by, the Constitution and laws of the United States; and the rights of the parties under the contract between the Commission and the successful proposer, and under the contracts between the successful proposer and the individual laborers, shall be vindicated and enforced in accordance with such Constitution and laws.

It is not to be assumed that this provision will be disregarded either by the United States Government or by any contractors acting under the United States Government. It will be time enough to appeal to the laws of the United States to protect the Chinese laborers against involuntary servitude when there is any evidence that they are directly or indirectly threatened with it.

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The Campaign in New York

The two candidates for the Governorship of New York formally accepted nomination last week. In his letter to the Independence League Mr. Hearst declared that he was "pledged to use every effort to exterminate the system in which the boss stands between the people and the trusts as an agent for the trusts and as an enemy of popular government, in this State and in this Nation." He indorsed many specific measures, such as the direct nomination system, shortening the terms of public officials, in particular that of the Mayor of New York, a law "that will allow the taker of a bribe to go free in return for the testimony that should put in prison the more dangerous criminal who gives the bribe," liberty for cities to own and operate public utilities; and he proposed, "if elected, to run the present Railroad Commission out of office," remove the head of the State Banking and Insurance Departments, and generally "to exercise fearlessly, with due regard for the principle of home rule, the power of removal." He called his opponent, Mr. Hughes, a "corporation lawyer." Mr. Hughes, in his speech of acceptance, refers to the acts of the Federal administration, as well as the State administration, as "a notable record of achievement, which presents a striking contrast to the noisy pretensions of the hour." The opposition he termed a masquerade. Pronouncing for no specific measures, he promised an honest and impartial administration for "rich and poor, corporations and individuals." The record in State and Nation of efficient action against corporation abuses was the platform on which he stood. In reply to Mr. Hearst, Mr. Hughes declared that he had never been a "corporation lawyer" in the sense which Mr. Hearst intended to convey; it also has transpired that Mr. Hughes had freely given his services to the State in sustaining the gas rates law; and his acts as counsel for corporations had been in promotion of corporate obedience to law. In his letter of acceptance Mr. Hearst remarked concerning his nomination by the Democratic party: "The Democracy, denouncing bribery and its accompanying campaign of falsehood and vilification, has wrested control of the party machine from the grip of the corporations." What Mr. Hearst really thinks about bribery is indicated by the account, in the next paragraph, of the Democratic Convention. What he really thinks of vilification is illustrated by these extracts from a speech at Buffalo: In reference to Judge Parker, "I am glad we have driven this political cockroach from under the sink." "No sooner had the Democratic Rough-on-Rats begun to have its effects than Charles A. Towne scurried across the floor and out of the Democratic door, . . . and now is blinking beadily back in the Republican rat-hole where he belongs." "Jerome is another political Croton bug that is trying to crawl into the corporation establishment across the way." Every one of Mr. Hughes's speeches, on the other hand, has been as keen as a good sword and as clean.

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The Murphy-Hearst Alliance

The Outlook last week charged a partnership between Mr. Murphy, of Tammany Hall, a corrupt boss whose political power depends largely on the influence of favored corporations, and Mr. Hearst, who is running on a platform of opposition to all bosses and to corporate control. Without explicitly denying that such a partnership exists, Mr. Hearst has produced the impression of denial. We therefore give here to our readers the most essential of the facts which led us to believe, as we still believe, that such a partnership exists. After the mayoralty campaign of last year Mr. Hearst dropped the Municipal League which had supported him for Mayor, and organized an Independence League, agents of which extended the organization throughout the State in a campaign to secure the Democratic nomination for him. These agents were liberally supplied with money. Their method of campaigning is thus described by Mr. Thomas M. Osborne, a prominent Democrat, formerly Mayor of Auburn, who has earned the highest respect by his courage, honesty, and independence:

> We have seen hired agents parade over the State, shouting out, in terms rising from extravagance to blasphemy, the merits of their millionaire employer; we have seen snap caucuses, as in Broome, Chautauqua, Cortland, and other counties; proxies forged, as in Orleans County; conventions purchased, as in Wayne County; delegates openly bribed for riot and disorder, as in Jefferson County; an attempt to deceive a whole community by a muzzled press, as in Erie County; newspapers blackmailed, as in Monroe and Onondaga Counties—and who can estimate the amount of lying, blackmail, bribery, and corrupt promises necessary to make such a kind of campaign even partially successful?

When, in spite of these methods, anti-Hearst men were elected, contesting delegations were sent to the Convention. In Queens County the anti-Hearst delegates had won by a majority of three thousand at the primaries, and the contesting Hearst delegates in some instances had not received a single vote. When the Convention assembled, the avowedly Hearst delegates were not in a majority either in the Convention or in the State Committee. Their control of both bodies and the resultant nomination of Mr. Hearst was secured by the following methods: By the transfer of one vote from the anti-Hearst forces, secured by what means no one can know but any one may guess, the State Committee was brought under the control of the Hearst-Murphy delegates; by the co-operation of the Murphy and the Hearst forces the temporary roll of the Convention was so made as to exclude delegates from every district in which any contest had been made; and then the Committee on Contested Seats was so constituted as to give to the Hearst delegates, who were in the minority in the Convention, control of the Committee, aided by the Murphy representatives. As a result, first by the Committee on Contested Seats and then by the Convention, the anti-Hearst delegates from the strong anti-Hearst districts were unseated, and Hearst delegates seated in their places. All this could have been accomplished only by the co-operation of the Tammany votes, and after it had been accomplished still the nomination of Mr. Hearst could not have been secured but for the action of Mr. Murphy, who cast the ninety-six Tammany votes for Mr. Hearst, it having been decided in caucus to cast them as a unit for the candidate of the majority. Bargains between political leaders are not signed and sealed in presence of witnesses. But few intelligent readers will question, in view of these undoubted facts, that the nomination of Mr. Hearst was secured by an alliance between the worst political boss and most notorious corporation-paid agent in the State, and the man whose slogan is hostility to bosses and corporations. Comment is unnecessary.

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Politics in New England

The chief contest in Rhode Island this year turns upon the election of the General Assembly, which, in taking office in January next, will elect a successor to Senator George Peabody Wetmore. Mr. Wetmore desires a third term, but is opposed within the party by Colonel Samuel P. Colt, President of the United States Rubber Company and of the Industrial Trust Company. The General Assembly, in which the country towns have a remarkably disproportion-

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ate representation, has for years been controlled by Charles R. Brayton, "the blind boss," as brazen and self-confessed a dealer in laws and offices as there is in the country. Mr. Wetmore has contributed liberally to the Brayton machine, and probably counts upon its support. Colonel Colt has run for Attorney-General and for Governor. Both times he has been defeated, although every other Republican nominee on the State ticket has been elected. The opposition maintains that the Republican machine is virtually auctioning the Senatorship, with Messrs. Wetmore and Colt as bidders. Meanwhile the Democrats have gone outside their party, have held a preliminary convention, and have nominated Colonel Robert H. I. Goddard as their candidate for United States Senator, and the Lincoln party, made up of Republicans and of anti-Brayton elements, has indorsed Colonel Goddard's nomination. The General Assembly consists of thirty-eight Senators and seventy-two Representatives. In towns like West Greenwich, with four hundred inhabitants, one member is chosen, just as in Providence with its one hundred and ninety thousand inhabitants. It is admitted by all that on a popular vote Colonel Goddard, who could have bought the Republican nomination for Senator from Brayton at any time if he had been willing, could be elected by a large majority. The question is whether the Democrats and Independents can overcome the unusual conditions due to an antiquated State Constitution. In Massachusetts the nomination of John B. Moran, the District Attorney for Suffolk County, as Democratic candidate for Governor was a victory for the Hearst movement. Mr. Moran is also the nominee of the Independence League. The Republican candidate is Governor Curtis Guild, Jr., who was unanimously renominated, together with the other present State officers. Governor Guild deserves his renomination. Largely because of the success of the radical wing of the Democratic party, the Republicans apparently felt secure enough of the support of conservative Democrats and tariff reform Republicans to treat the tariff question with conventional phrases.

The Reform Victory in Minneapolis

At the recent primaries Minneapolis approved the admirable administration of Mayor David P. Jones by renominating him for his present office. The outcome followed a hard fight, and Mr. Jones won from the other Republican contestant for the nomination by only about a thousand votes. The conditions, however, were so peculiar that the result was really a notable triumph. Mayor Jones will be recalled as the Council president who took charge of the city government of Minneapolis at the time of the retirement of Ames four years ago. On the strength of his service at that time he was elected Mayor in 1904. His administration has alienated many of the professional politicians and the powerful brewery interests. After reorganizing the police force on the merit basis, he closed sixty disreputable resorts, discarded the system of dealing with such places by fines, and forced their segregation. He ordered raids on gambling-houses, and closed fifty. Then he began the enforcement of the laws governing saloons, and finally compelled them to close from midnight Saturday until Monday morning. It was estimated recently that the Sunday closing order was costing each of the four hundred saloons of the city $50 a week—a total of $20,000 weekly. Naturally, the brewers and saloon men determined to defeat the Mayor for renomination, if possible. They threw their support, accordingly, to the contesting Republican candidate, Dr. U. G. Williams, a man whose personal record was not open to attack, but who was uncommitted on the Sunday closing question. Then the city's moral forces asserted themselves. Jones meetings were held in churches. Catholic priests took part in the fight, and President Northrop, of the University of Minnesota, went on the stump for the Mayor. By a peculiarity of the Minnesota primary law, the primary elections for all parties are held on the same day, and it is possible for members of one party to ignore their own ticket and take part in the selection of candidates of the other party. It is asserted that the participation of Democrats in the Republican primaries was responsible for the narrow

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margin of Mayor Jones's victory. His Democratic opponent at the election will be J. C. Haynes, the transition Mayor who held office between the Ames and the Jones administrations. Incidentally, the repudiation of ex-Mayor Ames may be noted. He was a candidate for the Democratic nomination, but polled only 262 votes. His defeat by a heavy majority is itself a victory for clean government. The Outlook hopes that it will be followed by a victory even more decisive in the re-election of Mr. David P. Jones.

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A Mayor's Enforced Resignation

Another stage in the struggle for the enforcement of the Kansas prohibitory law was reached in the recent resignation of Mayor W. W. Rose, of Kansas City, Kansas. The Mayor assumed office in April of last year, with the expectation of devoting most of his energy to a settlement of the water franchise question. The State prohibitory law had never been enforced in the city, and he expected to continue the established policy of collecting monthly fines for the municipality from the two hundred "joints" of the town. Unfortunately for these plans, Governor Folk a short time previously had succeeded in closing the saloons of Kansas City, Missouri, on Sundays, in accordance with the Missouri law. Since there was no Sunday closing in the city across the Kansas line, there was a large weekly exodus on Sundays from the Missouri city to Kansas City, Kansas. As a result, the demand for law enforcement spread from Missouri to Kansas. Mayor Rose ignored this sentiment, and a year ago ouster proceedings were filed against him for neglect to enforce the law. Last April he resigned office in order to escape judgment of ouster, which was entered against him, however, three days later by the Kansas Supreme Court. In spite of the Court's order forbidding him to intermeddle with the office of Mayor until the expiration of the term for which he was elected, he became a candidate at the special municipal election, and secured a "vindication" by a majority of sixteen hundred over his Republican opponent, who stood for law enforcement. A few days after he took the oath he was cited for contempt, and later was fined $1,000 by the Kansas Supreme Court. The United States Supreme Court granted a stay of judgment, but the Mayor was again cited for contempt by the Kansas Court. He resigned, on condition that this suit be dismissed. Throughout most of the period while his administration was in office regular collections were made from the "joints." But as the municipality had been enjoined from accepting such funds by the Kansas Supreme Court, no public accounting of the money received was made. For the last few months the special prosecutor, Mr. C. W. Trickett, appointed by the Attorney-General, Mr. C. C. Coleman, has kept practically every "joint" in the city closed. The State administration, however, has made no attempt to enforce the prohibitory law in the other larger towns of the State. This curious muddle, whoever is responsible for it, is not calculated to enhance public respect either for the prohibitory law in particular or for American law in general.

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The Pennsylvania Capitol

Pennsylvania has another political sensation on its hands in the shape of the cost of its new Capitol. A few weeks ago, when its practical completion was announced, there was general rejoicing in the State over the fact that the original appropriation of $4,000,000 "*for construction*" had not been exceeded. We were inclined to comment favorably on the fact at the time, but felt that we might with safety and propriety wait until the building was finally dedicated. That event occurred on October 4, but in the meantime important facts have been disclosed, and the State Treasurer's allegation that the Capitol cost not four millions but about thirteen is admitted to be true by the Governor and the Auditor-General of the State. The $4,000,000 appropriation was only for the construction of the shell, and did not include any of the furnishings whatever. Nine millions have been expended on fittings, furniture, and adornments, bringing the total cost of the building up to $13,000,000.

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The old Public Building Commission of Philadelphia never "put its arm into the municipal treasury," the conservative Philadelphia Bulletin declares, "so deeply or extravagantly as the Capitol Commission has plunged both its arms and shoulders into the treasury of the Commonwealth," and all under a law—that of 1895, which most of the people had forgotten existed—which allows the Board of Public Grounds and Buildings to take all the money, not otherwise appropriated, that is in the treasury. According to the State Treasurer, there is a surplus of $15,000,000, and this Board could take it all if it wished, although it could spend none of it on the Capitol building itself. The question has been injected into politics, and has become an issue, although the attitude of the Republican candidate, Mr. Stuart, may possibly offset it. He had declared, in a speech at Erie, that "if, as stated by the public press and our opponents, such an expenditure of money can be made under the law, then I favor the repeal of that law, because it is contrary, in my judgment, to sound business principles; and if elected Governor I will recommend to the Legislature that hereafter all expenditures of this character shall be made only after a specific appropriation, based upon the estimated actual cost, has been made, and making it unlawful to expend any sum in excess of that amount. If upon further investigation it should be proven that there has been between the parties furnishing these supplies any collusion or conspiracy to defraud the Commonwealth, then they should be indicted and punished, I care not what man or set of men would be involved in such action." The opposition candidate, Mr. Emery, naturally dwells upon the details of the "job" which was perpetrated under a Republican administration and exposed by a Fusion office-holder, the State Treasurer. He promises if elected to enforce the Constitutional provision forbidding such expenditures.

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The Dedication

The Capitol, which Charles Emory Smith, of the Philadelphia Press (a strong advocate of Emery's election) has declared to be "the greatest and most beautiful building in the world," was formally dedicated on October 4, in the presence of a great multitude, by President Roosevelt, Governor Pennypacker, Mayor Weaver, and a long list of distinguished men. President Roosevelt's speech dealt mainly with the problem of the Federal control of swollen fortunes, but he had this to say of the reform laws enacted at the special session of the Legislature last winter:

> It is surely not too much to say that this body of substantive legislation marks an epoch in the history of the practical betterment of political conditions, not merely for your State, but for all our States. I do not recall any other State Legislature which, in a similar length of time, has to its credit such a body of admirable legislation.

He urged further the enactment of an adequate child labor law, thus stating his estimate of legislation on this subject:

> Everywhere the great growth of modern industrialism has been accompanied by abuses in connection with the employment of labor, which have necessitated a complete change in the attitude of the State toward labor. This is, above all, true in connection with the employment of child labor. . . . The National Government can do but little in the matter of child labor, though I earnestly hope that that little will be permitted to be done by Congress. The great bulk of the work, however, must be left to the State Legislatures; and if our State Legislatures would act as drastically and yet as wisely on this subject of child labor as Pennsylvania has acted within the present year as regards the subjects I have enumerated above, the gain would be literally incalculable; and one of the most vital needs of modern American life would at last be adequately met.

There is one feature of special interest concerning the Capitol, and that is that it is to so large an extent a product of Pennsylvania material and genius. In particular, it is noteworthy that native Pennsylvanians largely contributed to the artistic result. Such men as John W. Alexander, born at Pittsburg, and Edwin A. Abbey, born at Philadelphia, artists of world-wide reputation; George G. Barnard, the eminent sculptor, born at Bellefonte; Henry C. Mercer, who is a native of Doylestown, known as an archæologist and inventor, and other Pennsylvanians, were contributors to this imposing structure.

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Asiatic Immigration into Canada

On a smaller scale Canada, in its Pacific coast province, is now confronting some of the racial problems arising out of immigration which have caused much trouble in Natal and the Transvaal. British Columbia has long had a large contingent of Chinese coolies; and to restrict this immigration the Dominion Government two years ago passed a law by which a head tax of five hundred dollars is imposed on Chinese. The law has had the desired effect. Chinese immigration has been restricted, and in consequence employers of labor are now agitating for its repeal. The labor unions have begun a counter-agitation, and are insisting that employers who will pay three dollars a day—what is described as a living wage for white men on the Pacific coast—can secure all the men they require. Japanese coolies are also on the coast in large numbers; but in the case of the Japanese, while the British Columbia Legislature is ready to pass laws to restrict their coming, neither it nor the Dominion Parliament can act. There is a treaty of alliance between Great Britain and Japan; and legislation peculiar to the Japanese and to their prejudice would be disallowed by the Imperial Government. To complicate the labor situation still further, coolies from India are now coming to British Columbia. This immigration dates no further back than the early months of this year; but it is already alarming the trade unions, and the Trades and Labor Council of Vancouver has called upon the workingmen of the province "to assist by every means in their power in preventing this further attempt to flood the country with cheap Asiatic labor." In this case also there would be trouble with the Imperial Government if the Dominion Government should discriminate unfairly against the Indian coolies; for the coolies are British subjects, and when settled in any British territory their citizenship rights must not be curtailed. Natal has had these Indian coolies for twenty years. To-day there are over one hundred and twenty thousand of them there, at work on the tea and sugar plantations, on the Government railways, as waiters and house boys, or established as merchants, retail traders, or market gardeners on their own account. The coolies come out under indenture for five years' service. They are entitled to every right of citizenship, and they vote at municipal and Parliamentary elections if they can meet the educational and property qualifications. The indenture system has not as yet been established in British Columbia, and there would be violent agitation on the part of the labor unions if the Dominion Government proposed any such system. Already, however, the labor unions of Vancouver are urging that the Indian coolies shall be included with the aboriginal Indians, Chinese, and Japanese, to whom the electoral franchise is denied by provincial and Dominion laws.

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Canada's Educational Problem

While England has been wrestling with its problems in elementary education, complicated with sectarianism, some of the provinces of the Dominion of Canada have problems quite as grave proportionately. These difficulties have been strikingly set forth in a series of conferences lately held in the Province of Quebec to stimulate interest in Protestant elementary education. Some of the facts brought out by these conferences will be, to say the least, surprising in the United States, where, if elementary education is not all that is desired, the opportunities for acquiring it are at the disposal of every one, and the people always respond liberally to every real demand for funds to support such schools. In Canada a different state of affairs seems to prevail. In the conference at Inverness, P. Q., for example, the Hon. W. A. Weir made the statement that since confederation Quebec has been paying one dollar for superior education to every two dollars for elementary education, though 92 per cent. of the children never go further than the elementary school, and only 8 per cent. to the model schools and universities. In his opinion the Province ought to be paying nine times as much for what may be called the peo-

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ple's schools as for its higher institutions of learning. In some cases the amount of money received from the State is ridiculously inadequate, and the deficiency has not been adequately supplied by the local rate of taxation. Many of these elementary schools have only four or five pupils, and the teachers receive only $15, $17, or $20 per month for their services, and even then the schools are open in some cases only two months in the year, and in others from three to five months. One result of this niggardly policy toward the schools is that the best women teachers either go to the Northwest Provinces, where the average salary of school-teachers is $470 a year, or, if not adventurous enough for this experiment, find their way to the cities, where they enter business and receive much better compensation than in teaching. It has been suggested that several of these small schools should combine, and thus be able to secure a better teacher and pay better wages, as well as secure more months of schooling; but such combinations necessarily involve the traversing of too great distances, especially in winter, for the younger pupils. As to increasing funds, it has also been suggested that instead of, as at present, maintaining churches where only a half-dozen or so of members constitute the congregation, it would be better for these scantily attended churches to unite and devote the extra amount of money thus saved to the cause of education—an impracticable suggestion, we fear, as long as churches attach the importance they do at present to the tenets which distinguish them from other denominations. The only practicable scheme urged—that of greater appropriations by the State and greater taxation in the respective counties and provinces—would be obvious enough in an American State, but this solution is by no means so simple in Canada, where, as in the mother country, the problem of providing funds for schools is complicated with the religious problems involved—the taxing of Catholic and Protestant, for instance, for the maintenance of schools which, though free for all, are attended only by children of Protestant parents.

Church Union in Canada

It will be remembered that negotiations for organic union have been in progress for some time between the Methodist, Presbyterian, and Congregational churches in Canada. A joint committee of these bodies has prepared a platform of doctrine and polity for submission to the several churches. This harmonization of diverse creeds attracted wide attention. At the General Assembly of the Presbyterian Church in June, overtures were made for the extension of the proposed union to both the Anglican and Baptist Churches. A long step towards the accomplishment of this purpose has been taken by the General Conference of the Methodist Church of Canada, which lately closed its sessions at Montreal. A strong resolution in favor of this wider union, including one also with the Evangelical Association, a Church having many German cougregations in Canada, was unanimously adopted, and the whole subject was sent to the final court of appeal on this subject—the annual conferences and individual churches. It was shown that this union spirit had originated spontaneously in the several churches and had developed rapidly as the result of the remarkable growth of the great northwest of Canada, and the increasing difficulty of overtaking its needs. It was felt, as one of the speakers declared, to be treason to their sacred obligation to dissipate their energies in maintaining three or four ecclesiastical outfits where one could do the work. A remarkable feature of the movement was that its leaders were the older men in the different churches, and that the little opposition that there had been came mostly from a few of the younger men. The colleges which are supposed to be the strongholds of conservatism in theology and polity furnished many of the leaders. The fraternal deputations from the Presbyterian and Congregational Churches emphasized the desirability of this union. Mr. Justice Archibald, as a Presbyterian layman, said that he could see scarcely any difference between the several churches, and believed that the common-sense idea of union would prevail over the old-fashioned, obsolete

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historical practice. The union spirit was also strikingly shown in the action of the Conference with reference to its oldest and most successful mission, in Japan. In response to the wishes of all the Methodist churches in that country, arrangements were made for the merging of the Canadian mission with those of the Methodist Episcopal Church of the United States and the Methodist Episcopal Church South in one common Methodist Church. Some new foreign mission is to be taken up instead of that in Japan, which is expected soon to become independent. Both India and the Sudan have been suggested. The final decision remains with the Missionary Board. The home mission work has also been strengthened by the appointment of two missionary secretaries instead of one, two field secretaries, and four superintendents of New Ontario and Northwest mission fields.

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British School-Teachers in the United States

From the first week in November until the end of March, 1907, parties of British school-teachers—twenty-five in a party—will be continuously arriving at the ports of New York and Boston to study the American school system. All these visitors are of the contingent of five hundred English, Scotch, and Irish teachers who are coming as the guests of Mr. Alfred Mosely, the South African diamond millionaire. Mr. Mosely three years ago organized the British Industrial Commission, whose members visited the factories and workshops of the United States, and he also organized a smaller party of British educationalists who visited American schools and colleges. The visitors this winter will represent the rank and file of the school-teaching profession in Great Britain. Among them will be college professors; teachers in secondary and in elementary schools—the schools which are maintained at public expense and are under popular control. Mr. Mosely announced his intention of organizing this larger party last June; and by the middle of September he had received applications from two thousand teachers. The task of selecting five hundred from among these applicants was undertaken by an advisory committee in London, whose chief object it was to make the party thoroughly representative of the men and women who are engaged in educational work in England and Wales, Scotland, and Ireland. Dr. Nicholas Murray Butler, President of Columbia University, and Superintendent Maxwell, of the Board of Education of the city of New York, are associated with Mr. Mosely in his undertaking, and will be responsible for the itineraries of the British teachers in this country. Dr. Butler was in conference with Mr. Mosely in London in September, and was interviewed by a representative of the London Tribune as to his expectations of the good results that will accrue from the teachers' visit. He was confident that good would result both to the United States and to Great Britain. "We," he said, speaking for the United States, "can learn from you, because in Great Britain education has worked out its own evolution. You can learn as much from us, because we, unfettered by tradition, have been able to strike out on interesting and original lines and try experiments you would not have dared to try here. Your teachers will be able to throw light on our methods; to pick out what to them seems good; and to reject what seems faulty. The visit will be beneficial all around." The visitors will go far afield; for they are to investigate American educational methods from the kindergarten to the university, and also to familiarize themselves with manual training, technical education, and trades schools. Few of the visitors have been in the United States before; and among the surprises which will await them will be the absence of religious controversy over the schools; the preponderance of women teachers; the later age at which children leave the public schools as compared with the leaving age in elementary schools in Great Britain; and the more liberal expenditures on school buildings which characterize the smaller cities of this country when compared with the expenditures of towns and cities of similar size in the countries of England, Scotland, and Ireland.

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Some Significant "Sporting Events"

It is not forcing the imagination too far to suppose that the balloon race across the English Channel carried out successfully last week may have an effect on English life of an importance which justifies its comparison with George Stephenson's race on his famous locomotive "Rocket" between Liverpool and Manchester in 1829. Suppose that aerial navigation between France or Germany and England is made practical enough for military purposes; the last vestige of reason for a superstitious fear of a tunnel *under* the Channel will have been removed. For fear of French invasion has so far blocked plans for a sub-Channel tunnel, and if England may be invaded by balloon-regiments, an untunneled Channel ceases to be even a supposed protection. There is little doubt that modern engineers can put a railway under the English Channel which would revolutionize the relations between Great Britain and Continental Europe. The balloon race in question was managed by the Aéro Club of Paris, and fifteen balloons, representing Italy, France, England, Spain, Germany, and the United States, participated. The race was won, it is pleasant to relate, by the only American competitor, Lieutenant Frank P. Lahm, of the United States army, who managed, sailed, drove, controlled, or operated—whatever the proper term for ballooning may be—a balloon called "United States." Aerial navigation is no longer a mere sport; it is to be reckoned with as having a very probable scientific and practical future. So with automobiling; the spectacular annual race for the "Vanderbilt Cup" which was run last Saturday in the neighborhood of New York contributes something of value to human service. The automobile has ceased to be a mere pleasure machine; it has established its place as a utilitarian vehicle; and the owners, manufacturers, and mechanics who are at work on the innumerable problems connected with making it safer, surer, simpler, more efficient, and less costly, are doing a commendable work The Vanderbilt race was won on Saturday for the third time by a machine of French manufacture, thus justifying the pains, thoroughness, and finish with which French artisans proverbially do their work. We may be able to lay more brick in an hour than anybody else in creation, but Europe can still teach us a great deal about the art of industry. That the Vanderbilt race is at present the greatest "sporting event" in America is indicated by the fact that between two and three hundred thousand spectators lined the roads over which the race was run, even gathering in their places before dawn of the day of the race. Next to popular interest in automobiling comes perhaps that connected with autumn football. The college and school games played thus far appear to justify the changes in the rules made last spring in response to the widespread public protest against brutality and danger on the "gridiron." So far the experts and spectators unite in testifying that the game has been improved both as a spectacle and as a football contest, and that the opportunities, to speak plainly, for hand-to-hand fighting have been lessened. The new rules have at least been tried sufficiently to justify all the efforts made by teachers, parents, and some of the players to reform football. There is a great temptation to say "I told you so" to those conservatives—mostly very young, but some of them, unfortunately, officers of universities and colleges—who asserted last winter that no change of rules was necessary and that any changes would ruin the game.

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A Charming Shakespearean Revival

Despite its poetic quality and dainty whimsicality, "A Midsummer Night's Dream" is not often seen upon the stage, chiefly because of the financial risk involved by the large expense needed for anything like an adequate scenic presentation of the fairy drama. We can recall on the New York stage in the last twenty years only two such presentments previous to that now offered at the new Astor Theater. It was certainly an almost ideal selection for the opening of a playhouse the management of which promises bravely to avoid the merely ephemeral and trifling. It is a happy augury also that an actress

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of such recognized attainments as Miss Annie Russell should choose to leave for a time the field of society comedy, and play Shakespeare's frolicsome and aerial sprite and hobgoblin Puck, or Robin Goodfellow—not usually regarded as a star part, but one capable of much charm and witchery. It is equally to the credit of this actress that she makes no effort to overemphasize her part to the detriment of the play's true proportion, but gives us a Puck whose prankishness and impishness are restrained by grace and delicacy in conception. Altogether, the play as here rendered is genuinely successful in producing that illusion which is of its essence. There are, to be sure, many individual defects. In particular, the buffoonery of the "base mechanics" in the enacting of the "Pyramus and Thisbe" scene is overelaborated, and includes facetious antics fitted for conscious burlesque rather than for the unconscious drollery of the situation. More deplorable still is the attempt of the stage management to emulate Joshua by turning dawn back into deep darkness in order to introduce a skirt-dance! But it would be ungracious to dwell upon defects, some of which are inevitable, when it is true that the acting as a whole has animation and grace, that both the merriment and poetry of the drama are saliently brought out, and that to the eye the enchantment of the fairy wood and the classic stateliness of Theseus's court are shown forth admirably and artistically in a series of really beautiful stage pictures. In the crowd of unliterary and meretricious plays of recent production it is a pleasure to note so commendable a dramatic enterprise as that here recorded.

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Pastor Wishart of Trenton

That the well-rounded spiritual life is all-inclusive, that a man in whatever calling should regard himself as first of all a citizen with civic duties, that one distinguished as a minister of the Gospel may distinguish himself also as a citizen—truths not so often now exemplified as they need to be—received fresh and impressive illustration the other day at Trenton, New Jersey. The Rev. Alfred W. Wishart, of the Central Baptist Church in that city, of whose active promotion of public morals The Outlook has several times made note, was honored on the eve of his removal to a pastorate in Grand Rapids, Michigan, with the modern equivalent of the classic crown anciently bestowed for eminent services to the State—a public dinner, attended by representatives of the leading interests of the city. These with one accord testified that he had quickened the public conscience, inspired it with higher ideals, created a healthy public sentiment, and wrought effectively for intellectual, moral, and political welfare. Said Governor Stokes: "Mr. Wishart is the kind of reformer that I love. In this city his name has become a household word." His activities, indeed, were multifarious; at one time for the suppression of prize-fighting and gambling, at another editing the Trenton Times, occasionally putting forth a new book, again, striving to redress a miscarriage of justice in the courts, and lately building up the Art School, but making his pastoral charge his central care. Specializing is, of course, a condition of efficiency. Physical powers and temperament impose other conditions. But while religion is concerned for the whole of life, so must its ministers be. So the Hebrew prophets were. The greatest of them were great as citizens. If it be said that the influence of the pulpit is not now as great as formerly, it still is true that the opportunities of the Christian pastor in lines of vital consequence were never greater. While shepherd of his own flock, he may become more than that—in Homeric phrase, a "shepherd of the people," especially for all the neglected interests which appeal alike to humanity, to patriotism, and to religion.

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Porto Rican Prosperity

Whether commerce follows the flag has been much discussed. That it has followed the flag to Porto Rico is made evident by a comparison of exports and imports during the past six years, 1901–1906. The exports to and the imports from foreign countries remain substantially the same, with only a slight increase

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in either, though with some variations in the different years. Contrasted with this, the exports to the United States in 1901 were, in round numbers, $5,500,000; in 1906, $19,000,000. The imports from the United States were, in 1901, $7,400,000; in 1906, $19,200,000. If it is true, as we believe that it is, that political well-being and even educational and religious progress are in large measure dependent upon commercial prosperity, these figures have a moral significance and speak well for the future of Porto Rico, and bear testimony favorable to the policy which has brought Porto Rico under the protection of the American flag; but perhaps they may be considered also to indicate, though not to demonstrate, that a similar prosperity would be apt to follow in the Philippine Islands if the same policy of free trade with the United States were adopted which has brought this commercial prosperity to the island of Porto Rico.

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The Child-Saving Movement in Chicago

Chicago, which was the first city in the country to introduce the juvenile court under that distinctive name, is now about to go a step farther and establish a separate juvenile court building. This was really an afterthought to the erection of the courthouse. When plans were being made for the accommodation of the juvenile court in the new structure, it occurred to President Brundage that the children's court ought to be by itself. He and Mayor Dunne, in co-operation with committees of citizens, which included Miss Jane Addams, of Hull House, and Miss Julia Lathrop, of the State Board of Charities, brought about the adoption of plans whereby the city of Chicago has furnished a site and the county of Cook is to erect the building, the expense of maintenance to be borne jointly by city and county. This building will be on Ewing Street, near Halsted, in the neighborhood of Hull House, entirely removed from all other public offices. Besides court-room facilities there will be a detention home for children awaiting trial. The Board of Education will erect and maintain a truant school in the immediate vicinity.

Corporations and Democracy

In the campaign between Mr. Hughes and Mr. Hearst in New York State the issue is of National importance. Not because the two chief figures have a National reputation, though they both have—the one as the keenest of inquisitors into the abuses of "high finance," the other as the most daring and ruthless of sensational journalists. The issue in New York concerns the whole Nation because the two forces confronting one another in that State represent the two sides which are likely to divide the Nation between them in a struggle over National policies.

It is a grave mistake to fancy that this is merely a contest between sanity and violence, or one between despotism and liberty. There are not enough shiftless, lawless, indecent people on the one side to make the sort of party which the Hearst forces are by some supposed to form; there are not enough hirelings of plutocratic despots on the other side to make the sort of party which the Hughes forces are by some supposed to be. No one can explain the Hearst movement adequately by ascribing it to irresponsible discontent, or explain the Hughes nomination by ascribing it to irresponsible greed. If we were to accept the worst that is said by each side of the other, we should conclude that the contest were one between anarchists and despots. The issue is much more creditable to the American character.

Mr. Hearst has the advantage of being the aggressor. He finds a party in power, and he attacks it. His following is composed not by any means altogether of self-seekers. Great numbers have been attracted to his standards by the measures he supports. He has been acute enough to discern the ills from which they suffer, and for these ills he promises specific cures.

There is no doubt that these ills are real. The ordinary individual feels helpless in the presence of organized wealth and industry. He receives gas bills which he feels sure are exorbitant. His remonstrances are useless; he must pay

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them or endure inadequate light. His rent, his car-fare, his kerosene, his coal, his wages, his insurance policy, his stock if he owns any, his savings, are all to a greater or less degree outside of his individual control, and subject to the control of men who are beyond his reach. He would try to reach them through the government of which he is a part, but there, too, he feels helpless. Party machinery has somehow fallen into the control of these same distant men. The party bosses are the servants, not of this individual voter or that, but of those who can best reward them; and those can best reward them who have control of organized industry and wealth. The individual who does not happen to be among those in control feels his helplessness, and is ready for a leader who shows him a way out. It is not because men are feeling their poverty, but because they are jealous of their freedom, that they are set upon working some reform.

There are two policies presented in answer to this demand for reform. One is the policy of reform by reaction; the other of reform by construction. The one policy is represented in general by Mr. Bryan, the other by Mr. Roosevelt. The party which urges the first policy says in substance: Your ills arise from the high organization of industry and wealth; you will get no release from those ills unless you not only limit the organization of industry, but actually disorganize it; the source of all your wrongs is the trust—there is your enemy. So Mr. Bryan designates the foe as a corporation which controls over fifty per cent. of any product; that is a trust. Mr. Hearst has not only allied himself with this party, but is aspiring to be its leader. By every device known to clever journalists he has been impressing upon the people he can reach with his papers the belief that their enemy is the corporation. By caricature, headlines, heavy-face type, he has been directing the wrath of the populace against corporations. By words and by actions, speeches on the platform and lawsuits in court, he has been endeavoring to create the belief that in his hands the common people can win a victory over corporations.

Mr. Hearst's action in utilizing for his own paper the device of the corporation, and his putting himself deliberately under obligation to bosses whom he has denounced as representatives of corporations, give to his present posture the appearance of imposture. But that is not to the point. He is now the accepted leader of the party which would deal with present ills by disorganizing industry.

Against this party stands that which declares, The source of your ills is not in the organization of industry, but in the abuses of its management; the cure is not to disorganize industry, but to give the control of organized industry into the hands of the people. The corporation is not an enemy of democratic government; it is, on the contrary, an application to industry of the democratic idea. It is a device for the distribution of wealth and the economical concentration of administration. Corporations have been predatory. That is not because corporations as such are bad, but because they have been badly managed. The remedy lies in saving the corporation, which is a democratic institution, from autocratic rule. To this end, Mr. Roosevelt, who is the acknowledged leader of the party of construction, has declared time and again that the Government must be made the master of its creatures; to that end the last Congress passed the Railway Rate Bill; to that end suits have been brought by the Federal Administration against corporations violating the laws.

It is to this party, the party of construction, that Mr. Hughes belongs. He has shown his faith by his works. It is because of these works that he has been nominated. He has fought the boss of his own party, and is entitled to no small share of the credit for unseating him. He has fought a powerful coterie of financial magnates, and was a strong factor in depriving them of their power and driving them from office. He largely framed the measures of reform. He has not done this single-handed, but he has done it without the aid of money or party organization or a great name. And it is because of this work for the purification of great corporations, and for their con-

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trol by the Government in the interest of the people, that he has been nominated by a party convention which had first been emancipated from boss and corporation control.

We believe that it is not the party of reaction, led by Mr. Bryan and Mr. Hearst, but the party of construction, led by Mr. Roosevelt and Mr. Hughes, that rightly understands the problems of the present and proposes the right solution.

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The Religion of the Average Man

We print on another page three articles on The Religion of the Average Man :—one urges that the religion of the Bible is primarily an ethical and social religion ; one urges that the source of ethical and social reform is recognized by the average man to be a consciousness in the soul of man of an eternal spirit of truth which is behind all human development ; one—this by a theologian—that these articles of faith of the average man, with the resultant elimination of much that has passed for truth in church traditional theology, is confirmed by the foremost scholarship of the Church. Whatever our readers may think of these articles, the fact that they were sent without co-operation and without solicitation makes them a sign of the times. The average man has a religion ; and we venture to say that in some important respects his conception of the Christian religion more nearly accords with that of the Master than does the conception that has been current in the Church.

Respecting any great leader who invites our co-operation there are two questions we ask :

What do you propose to do ?

How do you propose to do it ?

The answer to the first question determines whether it is desirable ; the answer to the second question, whether it is practicable.

Christ's answer to the first question is, I propose that we establish the Kingdom of God on the earth. And what he meant by the Kingdom of God is very simply stated by the greatest of his disciples : The Kingdom of God, says Paul, is righteousness and peace and joy in the Holy Spirit. What Christ proposes to his followers is that they combine in undertaking to establish on the earth a new social order by imbuing society with a new spirit—a spirit of righteousness or square dealing, which will lead every man to treat his neighbor as he would wish to be treated ; a spirit of peace or good will, which will substitute co-operation for competition, brotherhood for mutual hostility, the motto, In honor preferring one another, for the motto, Every man for himself ; and a spirit of joy in that holiness or healthfulness of life which comes from fellowship with the All-Father.

In his conception of the object which Christ had in view, and which he invites his followers to aid him in accomplishing, the average man is in advance of the ecclesiastic. He understands Christ better. He understood Christ better when he was on the earth, and has understood him better ever since. The Church has been too apt to think that Christ came to prepare men on the earth for a celestial happiness in heaven ; it has been too apt to preach a religion that prepared men to die rather than a religion which fitted them to live ; it has too often accepted dismal conditions in this life as inevitable, and tried to content men with their present lot by promising them a better lot hereafter. So did not Christ. So did not his immediate disciples. He told them to pray, "Thy kingdom come on earth ;" and his disciples looked for a time when the kingdoms of this world would become the kingdom of our Lord and of his Christ.

But the average man has not seen so clearly the answer to the second question : How is this transformation of life to be brought about ? What power shall banish from the earth oppression, strike from the slave his manacles, expel the lingering feudal spirit which divides men into two classes—feudal lords and their serfs—and substitute therefor a human brotherhood, make the inspiration of industry an ambition of service, not a greed of acquisition, still the horrid clamor

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of war and bring in the song of peace on earth, put the incentive of hope into every heart and the light of joy into every home?

What has made material civilization possible has been an understanding of a Power greater than our own, and our co-operation with that Power. The overworked woman no longer grinds the meal for her household by wearily turning a millstone: gravitation does this for her. The traveler no longer plods his way wearily on foot across mountain and prairie: steam carries him. That which the average man calls nature but the Christian disciple calls Father does man's drudgery for him and releases him for a freer, higher, happier life.

And Christ bids him believe that the aid thus offered to him in the material world stands ready to help him in the moral world as well. "Lo, I am with you alway," he says; and every grist-mill, every steam-engine, every electric light, echoes the words. The civilized man believes in a superhuman Power which he daily uses to supply his daily wants. The Christian believes that the Power which helps him to gather his food, weave his garments, build his house, and take his journeys, stands ready and waiting to help him banish the corruption of greed and bring in square dealing, banish war and bring in brotherhood, banish the misery that comes of disease and disorder and disobedience to law, and bring in universal welfare founded on righteousness and good will. And he invokes the aid of this Power to accomplish the world's well-being. He calls this reign of righteousness and peace and joy the kingdom of heaven because it will realize on earth what the poet has dreamed of as to be realized only in some realm beyond the clouds; he calls it the kingdom of God because he counts on a divine leadership and a divine co-operation to accomplish so great a task against odds so great.

The average man can teach the Church something concerning what Christ came to accomplish. The Church can teach the average man something concerning Him under whose leadership and by whose aid and co-operation it is to be accomplished.

Who are Responsible?

Many people are much more concerned with reputation than with character, a fact that is shown by their attitude when any revelation of wrong-doing is made. They hold up their hands in horror because of the evil influence which the opening of a door into "The House of Mirth" is sure to exert; they are troubled lest the public mind should be poisoned, lest confidence should be destroyed, lest there should be indiscriminate condemnation where there ought to be intelligent discrimination, and they always declare with great emphasis that it would have been so much better if the change had been made out of the public sight. It is true that every disclosure of wrong-doing creates a painful impression, disturbs more or less public confidence, often involves serious loss, and sometimes does injustice to innocent people. If it were possible to avoid these things, it would be a duty to avoid them; but, as a rule, it is impossible. Great abuses cannot be removed, and reforms which affect great interests brought about, without tremendous pressure on wrong-doers or those who are intrenched in privilege. It would be far easier for society, and effect a great salvage of time, strength, and money, if wrong courses could be changed by simply notifying the people who are pursuing them. This method has been tried many times, and has almost invariably failed. Great abuses have rarely been removed except as the result of long processes of agitation; special privileges, behind which men have barricaded themselves and built up great fortunes, have rarely been surrendered except at the end of thorough discussion; moral evils have rarely been eradicated from society except as the result of prolonged ethical campaigns. The old régime in France was notified again and again that the day of judgment was approaching; it was given ample time for reformation; but it remained for the most part deaf, dumb, and blind. The Russian autocracy has had the opportunity of reading the handwriting on the wall for two decades and more; all the rest of the world

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has read it; but the autocrats have either refused or been unable to understand. Corporations in this country which have violated the law, if they have read the newspapers or kept in touch in any way with public opinion, cannot have failed to be aware of the rising tide of indignation on the part of the American people, largely indifferent as to rates, but very sensitive in regard to equity and fairness of treatment. For years past stories have been told about certain meat-packing establishments; public attention has been directed again and again to evil conditions, and the packers have had ample notice of the approach of a day of judgment; but they have gone blindly or defiantly on in their courses until the day of judgment has come and their business has suffered temporarily a great check.

Who is responsible for this loss of business; for the disturbance of public confidence; for the temporary check of the development of American trade? The men who have been guilty of the offenses brought to light after years of warning—they, and they alone, have been the destroyers of value, the obstructers of the currents of trade. Upon them, and upon them alone, rests the responsibility for large losses and for the hardship which has come to many innocent persons in the same field of endeavor. The real disaster has not been the destruction of reputations; it has been the disclosure of corruption of character. When the eminently respectable man of high standing in the community is revealed as a fraud and a sham, the disaster is not the disclosure, but the character of the man. Nothing is more unfortunate for a man or a community than the prosperity of evil courses hidden away from public sight. Better a thousand times the shock to the community, the disturbance of values, the interruption of business, than the steady eating of moral corruption into the very fiber of individual, corporate, or business life. The great life insurance companies are in a far more satisfactory condition than they were two years ago. The only enemies they have had have been, not the investigators who have revealed the iniquities of past mismanagement, but the officers of the companies who have violated their trusts, betrayed public confidence, and dragged great enterprises into the mire. These, and these alone, are the men who have brought about the humiliation of great organizations, disturbed the money market, and reduced the revenues of the companies.

There should be no misunderstanding on this point. Men should not be led astray by cries that the prosperity of the country is imperiled or is diminishing because of investigation and exposure. The real disaster that the country has to fear is the conduct of business which has been brought to light and to which an end has been put. Ten years hence the painful experience through which the country has been passing for the last two years will be regarded as a period of peculiar beneficence and good fortune. It will be said then that what has happened in these two painful years laid the foundations of commercial honesty, of a higher type of business dealing, of a more solid and genuine prosperity. The real enemy of prosperity is not the man who enforces his ethical standards at the risk of disturbing the money market, but the man who violates his trust, betrays those who rely upon him, and shakes confidence by taking out the foundation on which it rests.

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The Spectator

The *diligence* of the Dolomites is not like a Swiss diligence. It has no seats on top, the luggage being piled high on the roof instead; and the *coupé* is nothing but a narrow and peculiarly uncomfortable seat behind the driver. On the day of the Spectator's trip, however, there was an animated wrangle for this seat, as the landlord at Belluno had obligingly sold it to two sets of persons, each of whom had tickets to show. This delayed the start by about twenty minutes, and brought all the floating population of Belluno in a solid mass around the diligence. The landlord, very wisely, appeared to be absent from town, and in the end things were settled to everybody's satisfaction by the transference of the parties of the second

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part to the coupé of another diligence, which undertook obligingly to go to Pieve di Cadore, though it was plainly labeled for Longarone only. The Spectator glimpsed on this occasion, what he saw more and more clearly later on, that the traveler in the Dolomites need only trust in the Dolomitans, or Dolomitese (or whatever the proper word is for the inhabitants), and they will see him through. It is a region of kindness and honesty, and even the landlord can be excused, since he knew the travelers would have a coupé somehow, somewhere, in the end.

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Nearly all the Dolomite roads follow brooks and streams, and always the water is green-gray with the Dolomites in solution. There was no geologist on the diligence to explain these magical mountains, which rise pearly-gray in the dawn, shine almost white in the noonday light, and glow rose-red in the sunset. The Spectator remembers reading somewhere that they are supposed to be of coral formation, made at the bottom of the sea in prehistoric ages, and raised and tilted to their present fantastic skylines. If that be true, it would add the finishing touch to their extraordinariness. There is nothing like the Dolomites anywhere, because, with their marvelous strangeness of form and color, they are set in a pastoral, pleasant, quiet little land of green hill and valley, where the cows are forever coming home with tinkling bells on their necks, and where the wayside crucifix looks over grain-field and fir wood. It is the last landscape in the world where one would expect to see the burning, clear-cut pinnacles of the Drei Zinnen rise in the sunset, across the still, lovely little Misurina-See, lying peacefully in its rim of green meadows filled with wild blue forget-me-nots. Yet there the Drei Zinnen are, and the stone fortress of Monte Pian, that looks like a giant's play-castle, made in the childhood of the world. The combination has to the traveler all the improbable truth of romance, and of a dream come true. It—but if one begins upon the Dolomites, how is one ever going to stop?

It is a good thing for such a region to be known and appreciated. Yet the Spectator confesses to a certain joy in the fact that the railway does not penetrate here, and that the average tourist knows little about it and does not visit it in crowds. Cortina lies under the splendid snow-streaked ramparts of the Tofana, unprofaned by steam or smoke, and welcomes hundreds of pedestrians, with knapsacks on their backs and edelweiss and chamois-beards in their green hats. The Spectator greatly respected the bearers of these mountain trophies till he discovered later that they could be bought in Innsbruck by the wholesale. Nevertheless, the climbing and tramping are real, not done by proxy, and every peak and pinnacle was being enthusiastically scaled by somebody or other every week. There are a few modern hotels, but there are also numbers of clean, quaint "albergos," where mine host has been or is a famous hunter, and where the guest is really a guest, welcomed and speeded in the prettiest of hospitable fashions. The Ampeggio Thal is a travelers' paradise, and the only trouble is that even the most hardened traveler never is ready to leave it. The Spectator fairly tore himself away from one spot after another, firmly convinced that he never could see anything more beautiful than this particular view of Monte Cristallo, or that one of the Dürrensee, or Tre Croci, or Antelao, or Crode Rossa in the morning light, or the Rosengarten in the evening glow. But, then, if one does not leave the Dolomites, how is one to get to the Stelvio Pass?

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Names, of course, do not matter. A rose by any other name would smell as sweet. Still, the Spectator distinctly prefers "Stelvio" to "Stilfserjochstrasse." It is easier for the eye and for the tongue; but it is not chosen by the makers of local time-tables or maps, and this is confusing when the traveler arrives in the region with the wrong name firmly settled in his mind, and with a total inability to pronounce the other one. However, with the aid of a most wonderful folding map, with nineteen different time-tables of diligences on its back, issued by a

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Landeck hotel, the trip could be systematically planned. The Stelvio is complicated by the fact that it forms a meeting-point for three nations, Switzerland, Austria, and Italy. One can go up by an Austrian diligence and down by an Italian one, or up by a Swiss one and down by an Austrian one, or up by an Italian one and down by a Swiss and an Austrian one. It all depends upon which side one starts, and for which town on the other side one is bound. Hence the nineteen time-tables. Hence, also, the hiring of private carriages by those indisposed to wrestle with nineteen time-tables. Hence three custom-houses; and hence the inn of the "Dreisprachenspitze," or "Hotel of the Three Languages," on the very top of the pass. If a climber slipped on the snow of the peak, it is an open question as to whether he would fall into Austria, Italy, or Switzerland.

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The constant tendency at the Stelvio, indeed, is to fall off into the view. The Spectator's driver, who meanwhile left his horses and walked beside the carriage door, smoking an ancient pipe, related how a few years before an Italian lady, in a closed carriage, had gone over the edge at an especially bad place—"this very turn"—and rolled over and over, carriage and all, to destruction in the gulf. No automobile could ascend or descend this highest carriage road in the world, even if it were allowed to.[1] The turns are too sharp and the grade too steep. It zigzags up and on, back and forth, in dozens of loops, with the mountain wall on one side and space on the other—a gulf beyond which the splendid snowy Ortler rises grim and great, with glaciers and snow-peaks, and the clouds racing by its head. The Ortlergruppe is the highest point in Austria, and looks it. The Stelvio itself climbs to over eight thousand feet, and the glaciers come down within a stone's throw of it. Yet it is bordered all the way by masses of mountain wild flowers, blue forget-me-not, purple lupin, yellow daisy, and lovely alpenrosen, pink and glowing at the glacier's foot. Too many people go over the pass, however, for any edelweiss to reward the Spectator's search. That is for the climbers beyond the frequented paths.

[1] The Spectator is for once mistaken. See Mr. Henry Norman's charming article, "The Flowing Road," in Scribner's Magazine for March, 1906.—THE EDITORS.

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The Stelvio, in fact, is a main-traveled road. It is wide enough for carriages to pass, and they do pass, with a steady frequency, at every turn of the zigzag. Parties of walkers, and now and then bicyclers pushing their wheels up patiently or leading them down, and even companies of soldiers marching, are met here and there. Half-way up there is the Franzenshöhe, where man and beast can be housed and refreshed. At the very top the Ferdinandshöhe and the Dreisprachenspitze welcome wayfarers who have been foresighted enough to telegraph for rooms. The Spectator had not. Neither had a party of four ladies who arrived at the same moment. It was eight in the evening, and rain commenced to fall. Mine host of the Ferdinandshöhe, like every other host in the Tyrol, felt bound to take care of the careless traveler. He was building an addition to his servants' quarters. It was new pine and stucco, never yet slept in. He spread mattresses in the new rooms and a hot supper on the table, and kept apologizing that he could not do more, only saying mildly, "It is better to telegraph." He had been in America, he told the Spectator. But it had not spoiled him, nor taught him to overcharge those who must have accommodation regardless of cost, for his bill next day was absurdly small, and accompanied by fresh apologies for beds on the floor. As the Swiss diligence rolled off down to Santa Maria next morning the last the Spectator saw of the top of the Stelvio was mine host welcoming a fresh load off the Austrian conveyance, while a company of Italian soldiers, who had just arrived, were grouped round their band, which was playing the national air, whatever it is. Long may mine host of the Ferdinandshöhe flourish, to minister to the comfort of three nations, where the international highroad climbs amid the snows!

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THE TRAGEDY OF THE REJECTED IMMIGRANT

BY BROUGHTON BRANDENBURG

President of the National Institute of Immigration

IT was first brought home forcibly to me seven years ago, this blighting misfortune that falls on the immigrant returned as inadmissible to the United States, when I saw a lonely, bewildered old woman, a gendarme at her elbow, led off the Kaiser-quai in Hamburg and up to the municipal refuge in the Bweide-strasse, there to await the disposition of her future as an object of charity.

She made her way with difficulty over the cobblestones, weighted as she was with an old leather valise and a bundle done up in a shawl. Her chin quivered with her anguish, and the difficult tears of the aged ran slowly down over her yellowed and wrinkled cheeks. It was a pitiful home-coming to the native land to which, as she thought, her last good-by had been said a month before.

I made particular inquiry for the facts in her case, and this was her story. She had lived all her life near Salonsburg, close to Potsdam, and reared a large family. Her children were scattered over the face of the earth, some in South Africa, some in Brazil, and one son and two daughters in the United States. The son was a laborer in Texas, one daughter was the wife of a poor tailor in Chicago, and the other daughter, a widow with three children, kept a cheap boarding-house in Hoboken, New Jersey. When her husband had died, she buried him in the village churchyard, sold her few belongings, and with less than one hundred dollars set out for the United States, having no conception of how widely scattered her children were there, and not dreaming that all of them would not come down to the dock to meet her and form a happy party that would take her at once to the home of some one of them where she might spend her last days in peace. She had some misgivings when the agent who sold her the ticket insisted on a deposit out of her small store of enough to pay her return fare, should she "not be admitted at Ellis Island." Then and there she learned for the first time that she must pass some sort of an examination at New York, but, knowing full well that she was good, honest, and had done no wrong, she was not afraid, especially when assured by her neighbors, eager to rid themselves of any chance of caring for her, that her children would arrange the trouble about the examination. Then came the long voyage, with its squalor, its filth, its seasickness, and its mixed, howling steerage mob in which she was compelled to keep company day and night with persons whom she would have chased away from her own door with a broom. When the good day came that the great ship drew up the wonderful harbor, it distressed her greatly that she could see no sign of her own on the dock, though she had written that she was coming, and her worry was increased when she was hustled from the ship aboard a barge and towed down to an institutional place on an island, where a close guard was kept on all who came or went, as if they were prisoners. The exigencies of the laws protecting a great country seemed quite absurd and cruel to her, all the more so when, after a hurried physical inspection by a young doctor in a uniform, she was put aside for a more thorough examination, which came after hours of heartrending suspense, only to be followed by a close questioning into her personal affairs before three severe men in a court-like room. She was so utterly alone and their English speech was so strange that the interpreter seemed her only tie with the happy world she had known. After a brief deliberation, they decided to send her to a large chamber with iron beds, floors smelling of cleansing chemicals, and with bars across the windows as if the place were a prison. In answer to her tearful entreaties, she

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was told that the authorities were trying to find her children, to be sure that they were able to give a bond that their mother should not become a public charge. For three days she stayed immured, torn with doubt and fear, and growing more and more ill daily from the discomforts to which she was unaccustomed. A kind German missionary often talked with her, and once brought an official from the German Consulate to see her. On the fourth day this subordinate came with another official from the immigrant station, and, as kindly as they were able, they told her that her son could not be located by telegraph, her daughter in Chicago was in no position to help her, and her daughter in Hoboken was ill in the hospital, with the municipality caring for her children; therefore the papers in the case had been marked "Excluded." She must go back by the ship on which she came. In a few more days, just how many she could not tell in her wretched state, in a party of forty others, all weeping and wailing, the barge took her to the docks again and she was returned to Hamburg.

This is but one of thousands of cases in which the facts, as I have gathered them, are pathetic in the extreme. All over Europe I have found these scattered unfortunates who have been ruined in life by failure to enter the United States. This last year there were sent back from the United States over twelve thousand immigrants who had wagered their lives' destinies on being admitted. To accompany the children or the sick, or to prevent the separation of families, other admissible aliens were compelled or volunteered to return, to the number of ten thousand, making the total returned across seas to the ports of embarkation twenty-two thousand. My private reports from the great ports of Hamburg, Bremen, Liverpool, Naples, and Fiume show that in these, through which five-sixths of the immigration passes, at least on the steamship companies' records, sixty-eight thousand persons were refused embarkation from June 1, 1905, to June 1, 1906. The North German Lloyd doctors at Bremen prevented fifty-three hundred from sailing in the month of May. The majority of these had traveled from east central or eastern Europe, and, barring the double sea voyage, the hardship was just as great as with the twenty-two thousand. The life plans of almost ninety thousand persons overturned annually by the present system of administration of our immigration laws! Surely so enormous a tragedy should command world-wide attention. Surely such an inhuman system should undergo an immediate reorganization.

But officialdom and the public seem calloused by the frequent little stories of these deluded, helpless unfortunates. Only the unusual ones are even printed in the newspapers now. A few samples of those which have dramatic qualities will suffice to convince any one of how real is the individual misery inflicted, how appalling the aggregated anguish must be.

Lifting itself above the others is the case of the Molnars, father and son, Hungarians who arrived at Ellis Island from Fiume last spring. The father was fifty-five and the boy sixteen. The remainder of the family, dependent for support on them, had remained behind. It had been a hard struggle to borrow the money to send the two breadwinners. The youth was found to be admissible, but the doctors discovered a deep-seated disease in Ludwig Molnar, the father, and he was excluded. Being the son's guardian, the boy must return with him. This spelled unutterable disaster for the entire family. In an effort to comfort them, one of the inspectors explained that if the boy had come alone he would have been admitted, but he must return on his father's account. The day drew near when they were to be taken on board to be deported. Father and son were constantly together, talking tearfully over some plan. At last the fatal morning came. A guard appeared at the grated door of the detention-rooms, and called:

"Ludwig Molnar."

There was a shot, the crash of something falling to the floor, and a wild cry of grief from the boy as he threw himself across his father's dead body. The sacrifice was accomplished, and was sufficient. Both were admitted.

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The Fannie Diner case is perhaps the most famous of recent years, much ado having been made over it at home and abroad, President Roosevelt having interested himself in the case and the House of Representatives having rapidly passed a bill in order to help the unfortunate girl. Jacob Diner, of New York, Vice-President of the Retail Druggists' Association, came to the United States from near Odessa fifteen years ago, leaving behind a widowed mother and three sisters. He built up a very successful business, and supported his family by remittances. At the time of the great Odessa massacre the mother and daughters fled in their night-dresses from before the mob ten miles across the snowy fields, and, after frightful privations, hid in a peasant's house until they could communicate with their brother Jacob, who cabled money and secured the assistance of friends in Russia to smuggle the family over the German border. Fannie Diner, the oldest daughter, had been ill since the night of the flight across the frozen country, and when the first German emigrant control station was reached, the doctors found her to be insane. The family were arrested and compelled to give surety that they would not remain in Germany. They sailed from Bremen for New York, and, as the immigration law positively forbids the admission of the insane, Fannie Diner was ordered deported, likewise her mother as her guardian, in order that she might be cared for. To return to their Russian home meant probable death. At best the family was forever divided. Jacob Diner offered a bond of $10,000 that his sister should not become a public charge, but this could not legally be accepted Attorney-General Julius M. Mayer and Congressman William S. Bennett headed an imposing body of influential men in an effort to swerve Washington in the final decision, but the law is plain and the facts were incontrovertible. President Roosevelt wrote a letter to Secretary Metcalf in the girl's behalf, but to no avail. The deportation was ordered and she was sent back. Three months later persons supposedly employed by her brother brought her to Philadelphia, but she was recognized, and on the Kroonland, on the 14th of April of the present year, she was again deported, this time in the charge of a man and wife named Cohen, suffering from tuberculosis and being deported as inadmissible. Just previous to her deportation Representative Bennett introduced a special bill in her behalf, it was rushed through, but before going to the Senate Representative Hopkins, of Kentucky, alleged misrepresentations in the case and one of the liveliest scenes of the session ensued on the floor. At this writing the girl is some thousands of miles from any of her own family and in the care of the Russian authorities.

One of the many little dramas on Long Wharf, Boston, occurred this last July. On the steamship Canopic there arrived from Naples Antoila Fortuni Lodi, with her five children ranging in age from sixteen to two years. They were coming to join the husband and father, who chose to deny the parentage of the youngest child and thereby precipitated a sorrowful muddle, as the immigration authorities were compelled to deport this child, as likely to become a public charge, and also the mother with the baby as its guardian. The Italian law, as well as the first instincts of nature, would keep her in Italy; and so this mother was torn from her four other children and the family was parted forever.

Six happy young Scotch girls were arrested in the Hartford Carpet Corporation early last May as being in the country in violation of the law which forbids the importation of contract labor. They had been working in their home country in a mill which closed down. Some one, it proved later to be an employment agent, sent them to Connecticut. They were under an "implied" contract, as the law puts it. All their savings were consumed by the tickets, and when, after a period of detention, they were deported, the state in which they reached Scotland was sad indeed. A Madison, Wisconsin, firm inserted an advertisement in a foreign paper early this last year offering $2.50 per day for labor, and nearly twelve hundred innocent immigrants sent by employment agents to answer the advertisement were trapped by the Ellis Island and Long Wharf

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authorities and deported by the shipload. Many other contract laborers were sent back at the same time, and on one voyage the Neapolitan Prince carried one thousand men, women, and children back to their native land in sorrow. Other ships took parties of five hundred, two hundred, and one hundred.

I was mixing in the crowd of my fellow-immigrants about the Capitanina in Naples one day just before the ship sailed, when I met a man who was running a branch of the underground system for smuggling immigrants into the United States. Through him I made the acquaintance of Mrs. Vincenzo Tortora, of Mulberry Street, New York, but then living in one of the villages back of Naples. She had been in New York for some time with her husband, and had gone home to visit her parents, taking a child which had been born before she first went to the United States. During the visit home the child contracted in its worst form trachoma, the dreaded contagious eye disease, and when the poor woman reached New York to rejoin her husband, she and her child were excluded and sent back. Again she tried to enter and failed, and when I met her she was arranging to pay $150 to be smuggled into the country by the gangs that do that sort of thing. Six unnecessary voyages across the ocean with a sick child, all because of a faulty administrative system!

The case of Mrs. Czarne Feiserstein and her eight-year-old twins, deported from Chicago July 30 because they were found to be illegally in the country, and with all the Federal judges away on vacation, so that the matter could not be tried out in the courts; the death of Mrs. Christina Starkel while detained before deportation at Baltimore, her husband and two children having been sent on to Texas; the story of Domenico Galeotalanza and Domenico Larrone, two trachomatous Neapolitans, who, after disposing of all their property in Naples and giving up their employments, came to the United States only to be debarred, and twice again to fail of entry, the last time coming as paupers and stowaways, their troubles having completely wrecked them; the misfortunes of Samuel Kaplan, who with a wife and family of eight left Lodi for Rochester, New York, after selling out a small business, but on arrival was debarred with the entire family because the mother and one child had spinal trouble—these are a few bits of the great whole.

Some of the scenes that occur in the "Inside" part of Ellis Island (which is the name given all that portion of the system that is for the detained or excluded) would wring the heart of the hardest of men. There one can see sons and daughters and grandchildren clustered about an old pair who have traveled across the continent of Europe and the Atlantic Ocean to spend their last days with their own flesh and blood, only to find that they are so old and so poor that they are likely to become public charges and must go back, at least to the community where they once had a home. Perhaps the case will be that of a lover and sweetheart who have been separated for years while he was in this country building up a home for her. Now that it is ready, the girl follows him, only to be detained, torn from his arms, and sent back across the seas because of some physical fault, or some misrepresentation she has made, thinking to get into the country the easier. Again, half of some small village, coming on some ticket agent's false representations, will be found to be contract laborers, and will be returned, ruined. Such a crowd usually presents a scene on sailing day that would defy reproduction in words.

Latterly, the poor victims of our system often fail to reach their homes at all, especially if they come from some territory which is being newly exploited by the immigrant agents. One immigrant who is sent back to his native town can frighten three hundred neighbors away from the steamship ticket offices. Knowing this by bitter experience, the big agents who speculate in immigrant traffic try to induce the returned immigrants to go elsewhere in the world rather than face the shame of failure at home. If the immigrant has money, he usually goes to Australia, South Africa, South America, or Mexico. If he and his family have been particularly unfor-

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tunate, and their case is likely to be talked about through a large district, the agents will practically force the family into embarkation for Brazil or South Africa on tickets furnished by the agents.

The latest case of note has all those principles of blunder in it that I have sought to point out in this article. It is that of the Terra family, the father of which lives in the residence section of Coney Island. He came here twenty years ago, became an ice dealer, prospered greatly, and has been a naturalized citizen for some time. His habit was to return frequently to Italy to visit his family, but on May 29 he brought them over on the Germania, having fitted up a beautiful home for them. The wife and four children arrived safely, but two of the daughters were found to have trachoma and have been ordered deported, under a decision by Justice Lacombe that the children of a naturalized parent born out of the jurisdiction of the United States before the naturalization of the parent are aliens.

After what I have related above in bare skeleton facts, without picturing the physical and mental horrors of the long voyages in the steerage, the life in the detention pen, and the miserable state of affairs after the deportations, I do not believe that I have failed of carrying conviction as to the character and enormity of the wrongs done the deported immigrants. To consider a remedy, the situation must be analyzed. The basic principle is that, if the aliens had known that they were going to be debarred, they would not have left home. The great mass learn it for the first time at the port of departure, and in nineteen cases out of twenty their surprise amounts to bewilderment.

Every agency that promotes immigration conspires to keep them in the dark or to lead them to believe that they can evade the American laws. When they once leave home, the die is cast; they are committed. The conclusion is plain: inform the alien of his admissibility or his inadmissibility where the knowledge will do him the least harm—that is, in his home town. The only way correctly to inform him is to examine and pass him there. Fortunately, this is the system which must eventually supersede the old one for the protection of the United States without regard to the treatment of the immigrant. The gigantic annual crime of ruining tens of thousands of happy families stands to our everlasting discredit, and should form the principal reason for urging the speedy installation of an adequate system of foreign inspection.

CAN THE NEGRO SETTLE IT?

BY J. A. GRAHAM

THAT thinking element which has been honestly trying to discover the way out of race troubles in the South has not given enough attention to what Maryland politics knows as the Miller movement. If Americans outside of Maryland know little of the movement, and if Marylanders themselves do not comprehend its force, the reason is one of Maryland politics. The period of its growth was that of the Poe Amendment, a measure designed to lessen the danger of negro influence in government, or, as its opponents claimed, to perpetuate the rule of the Democratic machine by maintaining the negro as a political issue and establishing an instrument of disfranchisement. Politicians and newspapers in both parties were reluctant to confuse the issue with another. In the North, The Outlook was the only paper to perceive last year the significance of what was doing on the border.

The Miller idea is that Republican county and State conventions should insert in their platforms a pledge to the effect that the party will not nominate or appoint to office any negro. It also involves a pledge by negro associations that members of the race will not seek or accept political office. The only reservation, and one which, though uni-

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versally understood, does not appear in the formal resolutions presented to various bodies during the past three years, is that the negro shall be free to accept office when the majority of whites in the State shall extend a voluntary invitation; in other words, when there is no organized or serious opposition; in practical politics, when neither party raises the issue. The remarkable part of it is not the plan itself, but the boldness with which it has been pressed by its principal champion and the eager favor with which it has been accepted by unselfish Republicans, including the negroes.

Probably no other man could have secured that measure of success for a proposition which invited a volatile race to lay aside one of its most agreeable vanities, an inexperienced race to look far ahead to a future good. Mr. Walter B. Miller is a young business man of Salisbury. He was born and educated in Baltimore, spent several years in Philadelphia, and went to the Eastern Shore some years ago to take charge of milling interests. He has the quality of intense enthusiasm, and is a vigorous and resourceful speaker. In business, church, horses, automobiles, boats, baseball, and Republican politics he has at different times been the strongest figure in the community. His generosity insists on merit and correct standards. He is a good fellow without yielding anything but downright condemnation to idleness and vice. The negroes trust his good faith absolutely. His father before him was a rigid abolitionist who made sacrifices and endured discomfort because of plain speech. Mr. Miller himself, living in a town socially dominated by Democratic families of the Southern type, has never hesitated to give offense if a bold expression of his views on justice to the negroes involved that consequence. This the negroes know; they know also that he has no desire to hold office; and they know that he has liberally assisted their churches and other efforts at improvement. It took just such a man to make acceptable a renunciation of political honors. If he had been a theorizing sentimentalist, few would have followed him. If he had been a machine politician, he would have been converted in a day, instead of converting thousands of other men.

The idea first assumed practical shape in Miller's mind three years ago when he was making a political speech at a settlement called Bivalve, the center of the most populous negro section of the county. The audience was largely composed of negroes. As usual in the county, the whites were on one side of the hall and the negroes on the other. Without special thought on the subject, he turned to the latter and said: "What is your trouble? What obstacle is it that you face? Do not flatter yourselves. Do not be carried away by oratory and theory. You are confronted by a condition. That condition consists of a feeling, a prejudice, held by the white race to the effect that your blind adhesion to one party constitutes a menace to government and society. It is not worth while to argue about the condition. It exists and is unchangeable. The best course you of the negro race could possibly pursue would be to pledge yourselves not to seek office, to act independently in politics, to vote conscientiously for the best man, regardless of party, and to make yourselves trusted as citizens able to form a judgment on public issues. And the best thing for the Republican party of Maryland would be exactly that course. When the negro vote is divided, the vote of the independent negro will have some value and standing. The great asset of the Democratic party in this State will vanish. Public questions, National and State, will be considered on their merits, and the Republican party will make rapid headway."

Before he had got far in this line of advice he was surprised to hear united and enthusiastic applause from the negro side. After the meeting numbers of the race sought him to express their full approval. At a meeting that night in a near-by village the local Republicans suggested that he be careful about introducing any negro question. But several party men who had come over from Bivalve told them to let Miller alone. He repeated what he had said in the afternoon, and with the same result of earnest approval by the negroes. The

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experience aroused the enthusiasm which is part of the man.

At every suitable opportunity since, he has advocated the plan, his own faith growing as others have joined him and as argument on the other side has simmered down to an unwillingness of politicians to dispense with negro support. Last year he asked ex-Congressman Jackson, who served two terms from the First District, and is a resident of Salisbury, to co-operate. Mr. Jackson replied that he was disposed to do so, since the suggested course seemed likely to benefit both whites and negroes, but that the negroes had rights which should be consulted. Miller proposed that he would lay the question before a general meeting of that race. The meeting was called. It was a large one, and composed exclusively of negroes, Richard Parker, an educated and well-known man, presiding. Miller appeared, and after his address the meeting, by unanimous vote and amid loud expressions of approval, passed the resolution. The ex-Congressman was satisfied, as was afterward the County Convention, though both yielded to the wish of the State managers that no new and radical issue should, at the critical moment, be thrust into the campaign.

Mr. Miller spoke before two meetings in Baltimore, and won the same support. At one of them he remarked that it was not the negroes or the Republican voters who wished to smother the idea, but the office-holders who were afraid of losing something of their hold on primaries and conventions. At the conclusion of his speech a man in the audience rose and said that Mr. Miller had told the truth; that though he was a Federal office-holder, he wished to announce his hearty support of the proposition.

Before the Committee on Resolutions at the State Convention the idea had an experience not unusual in politics. Fearing that the negroes would be disheartened and refuse to vote, the Committee compromised by putting in the platform a plank declaring that the Republican party "favors no social equality among the races, favors no negro domination over the white race here or elsewhere." As Mr. Miller laughingly told the Committee members, in trying to dodge the stump they had gone into the ditch. If they were trying to avoid discouraging the negroes, they had made a mistake, because their plank either meant nothing or it officially recognized and emphasized negro racial inferiority; was much more an insult than was his resolution. If they were trying to placate and reassure the whites, they had accomplished nothing, because they offered no course of action.

Whether this pledge of negro renunciation of office-holding until there is no organized white opposition is to be the policy of Maryland Republicans, and whether it is to spread to other of the old slave States, cannot be foreseen. The tangible side now is that the cordial support it has received from the negroes, and the acquiescence of so many among the most intelligent white Republicans, give it a prominent place among the possible solutions of the race problem. Mr. Miller and his allies, who now include some of the strongest negro and white Republican spirits of Maryland, propose to work until the pledge is inserted, with uncompromising statement, in platforms, and kept there until it proves its usefulness or failure. It is something which must be taken into account. Contrasted with the advice of Secretary Taft that Southern white men divide their vote between the two parties, it has the advantage of practicability. The white men will not divide much while the negroes are controlled in a body by the politicians of one party. The history of forty years seems to settle that point. Miller's theory is that white men will divide when negroes divide, and not before. If he is right, the Taft advice will not be taken until after the negro removes himself from the position of a massed menace. The Maryland man's plan asks the negro to settle the negro problem; and asks him only to show that he possesses enough common sense and enough self-control to be a trustworthy citizen.

Democrats have recognized the value of the idea. Some of those who voted for the Poe Amendment have said that they would prefer this solution. Their view is that, while they will support almost any measure which lessens the

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probability of negroes in office governing white men and wasting public taxes, they would rather see an arrival at the same object by means which does not throw doubt on the fairness of the ballot. There are Democratic politicians who say that they could not hold their party's vote if the Miller resolutions became the Republican policy in Maryland.

It is a long step when Democrats, Republicans, and negroes in such numbers agree that by a plan so simple the race problem can be taken out of party politics.

THE RELIGION OF THE AVERAGE MAN[1]

I.—THE RECOVERY OF FAITH

BY CHARLES FRANCIS NESBIT

A FRIEND was telling me the other day of walking in Philadelphia with old Walt Whitman, when they were forced to pass an old and dilapidated building being demolished by the workmen. Their eyes and mouths were filled with dust and lime; there were noise and confusion. The friend remarked on how unpleasant it was. "No," said Whitman, "it is glorious. You see only the dust, the destruction, but I swear to you the architect and builder will appear. And where there was before an unsanitary and unsightly structure, falling to decay, a stately and beautiful building will rise."

Our best people and our preachers have prayed for a great spiritual awakening; and, lo! the Kingdom of God is coming upon them as a thief in the night. But the evangelists of the new life are not the conventional priests or clergymen, but men of daily life, newspaper reporters, magazine writers, social settlement workers, political agitators—many of them lowly workingmen. The present hour of antagonism and protest is painful, as it must always be to the conventional and satisfied elements of society. But it should be only the forerunner of a new and positive constructive faith.

Let us examine in a broad way the Bible, our great authority in spiritual matters, the sacred book of Judaism and Christianity. The first five books of the Old Testament tell of the great economic struggle and spiritual awakening of the Jewish people, in bondage and slavery, and sorely oppressed, in Egypt. Moses we see in outline, one of the great figures of history, the leader of this revolt and exodus. And in these five books, in the Mosaic code, we get the outlines of the government of Righteousness, Justice, and Peace, which became the ideal of the Jewish people. Let us see how fundamental are the institutions of this Mosaic code. First, no increase or usury to be charged to any Jew by his fellow; second, every seven years the Sabbatic year, when all debts were canceled; third, every fiftieth year the year of jubilee, when the land reverted to the family to whom it had been originally allotted. Thus we see that every Jew had an inalienable title to the land. The economic security thus guaranteed to the Jews for centuries may largely account for the fact that these people, more than any other, turned their thoughts toward spiritual and higher things, and acquired that superior mental development which gave them a start over all other peoples, and which they have never lost.

When we take up the first five books of the New Testament, we come to a startling discovery, namely, that the great spiritual awakening which we know as primitive Christianity was almost entirely economic and ethical. And for three hundred years the Christians and their thoughts were chiefly concerned with what we might call *right living*—righteousness. So strongly did he enforce

[1] See comment on editorial pages.

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the brotherhood of man and love of our fellow-men that we read in Acts that those who were believers no longer counted anything that they possessed their own, but sold what they had and put the proceeds into a common fund. The Golden Rule, as laid down by Jesus, "Whatsoever ye would that men should do to you, do ye even so to them," and his picture of the judgment, where he identifies himself with the least and lowliest of humanity, "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me," his parable of the Good Samaritan, of Dives and Lazarus, and, in fact, almost all of his teachings, show a fundamental connection and interest in daily life, in action, rather than in creed or belief.

We thus see in the beginning of both these great religions the predominance of the economic and ethical element with little or nothing in the way of theology or formulated creed. It would not be unreasonable, then, that the great spiritual awakening that every good man in the world would like to see should come as these came, chiefly in the form of economics and ethics. "Seek ye first the kingdom of God;" that is, a righteous social order and its right doing, and all necessary things will be given you.

As throwing light on this recovery of faith, which I believe is to come to us as a Nation, I wish to give the simple narrative of a personal friend. He became interested in the slum problem, and spent three days in the lower East Side of New York. The third day he became terribly depressed. Having visited some of the sweat-shops and several of the crowded tenements, and seeing the swarms of children filling the streets, running wild and uncared for, the thought came to him, all at once, "Christianity is a humbug. Jesus was an idle dreamer. Talk of 'loving my neighbor as myself'! I never saw these wretched people before, I never cared for them, I am helpless to help them now, and yet I can shoot a gun from here to where the millionaires occupy their palaces, drive on Sundays in their carriages to their splendid churches, and join in worship to the Carpenter of Nazareth, whom they call a Deity. They trust him for salvation, but they, too, doubt his common sense. I, for one, can never be hypocrite enough to say I believe in him or what he taught. The law of life is struggle for existence; the strong win, the weak go down. The materialist is right; that there is even a just God is merely a fancy of the brain. Christianity is false and a falsehood." He said that he went back to business expecting to live a respectable, selfish man; that, thinking it over in his mind, he thought he would continue to go to church, because it added to a man's respectability; that he would never differ or disagree with any one as to any creed or belief; that money was the real power and the only god he would worship, but that, like Napoleon, subservient to this, there would be no creed he would not profess, no theology he would not promulgate; that he would be an orthodox man, in the eyes of the world at least. But, said he, "In my ears kept ringing different sentences which all my youth I had read, and especially that one, 'Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto me.'"

At times his despair became so great that he scarcely knew what to do. He told me that he finally went to his pastor and talked the matter over, but that his pastor thought that things were about right, and, while he could not explain it, that there had always been suffering and distress; that it seemed God's way with the world; that we were not to quarrel with life as we found it. In this state of mind, which continued over a period of some three years, by accident, one day, he saw the title of a book, "Progress and Poverty," by Henry George, and said he, "I read it as a hungry man would eat a meal, and, lo! all at once my faith came back. I saw what Tolstoy has seen, and what he so vividly set forth in his recent address entitled 'A Great Iniquity,' namely, that the land, the surface of the earth—which is not the product of any human labor—was the gift of God to all inhabitants of the earth equally; that the monopoly of this land by a small part of the people was a great iniquity, and the root of a vast amount of suffering, disease, and crime." No man is more cheerful, more

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hopeful, more happy to-day than this man. He has found a great faith. He can believe in God and can love his neighbor as himself. So, out of the confusion, out of the denunciation, out of the revelations of evil, corruption, and graft, is to come a great spiritual awakening. The American people have been —to use Stevenson's phrase—"stabbed awake." We as a people will turn now from our selfishness and materialism toward righteousness and spirituality. We must so turn, but we cannot turn until self and selfishness are utterly banished from our souls. Truth and justice are each essential to a spiritual life, so that our first concern must be economic and ethical truth and justice, and we must become as radical, as revolutionary as Moses and as Jesus. Nothing less will save us as individuals; nothing else will save us as a Nation. I know to-day among my personal friends none whom I believe have a satisfying or saving spiritual life save those who are radical and fundamental in their democracy, their economics, and their ethics. Some call themselves simply "Democrats," in the broad sense of that word, some call themselves "Fundamental Democrats," some call themselves "Single Taxers," some "Collectivists," some "Socialists" or "Social Democrats"—some have not even taken a name for their faith, but its quality is the same in all. This message of social salvation and the construction of a righteous social order, where justice, love, and brotherhood are to be triumphant, is worthy of the twentieth century. That it should be satisfied with realizing anything less would be its spiritual death. I believe it will not be. I believe, already, on every hand, those who are meek and lowly in heart, who are high and noble in purpose, who are unselfish in love and service, see unmistakably signs of the awakening faith of a great Christian people. But it must be economic. It must do with daily life. The world has achieved religious liberty and very largely political liberty. It now faces the problem of achieving industrial and economic liberty.

II.—THE THEOLOGY OF THE AVERAGE MAN

BY HENRY GOODWIN SMITH

YES, the average man does care about theology. He does not relish "doctrinal discourses," he dislikes the pulpit tone, and he would not read a treatise on systematic theology for a farm, unless it were highly commended as very heretical, and then he would consider most of it passing dull. But the average man does cherish his own ideas about the universe, the Bible, right and wrong, and the future life. These and a few kindred thoughts make up his theology, they are his religious rationale, and strangers in a sleeping-car are sometimes as willing to talk on these subjects as on politics or automobiles.

The average man has two opinions about his own theology. One is that it is thoroughly common-sense and practicable, a good working theory, for he finds that it works passably well in his own case. The other opinion is that his own theology is more or less at variance with the minister's. He may himself be a veritable pillar of the church, or he may never enter the church doors, but he is as likely in the one case as the other to consider that his theology is somewhat simpler, briefer, he might even say saner, than that which emanates from the pulpit.

He may keep this opinion to himself, and even partly from himself. If he is participating actively in church affairs, this will probably be the case, and the motives for his reticence are excellent and obvious. But under his quiet acquiescence, under complimentary expressions of appreciation of our dear pastor, the average man, who, after all, does a good part of his own thinking, sometimes wonders why the pulpiteer spends so much valuable time in trying to prove improbable things.

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It is the purpose of this paper to uphold the average man in his position, peaceful and passive though that position may be, and to assure him that the scientific and progressive theology of the day is wholly on his side, and that it is fighting his battle for him as he could not and would not fight it for himself, by opposing traditionalism, dogmatic theories, and all the ecclesiastical impedimenta of faith. Scientific theology emphasizes just those few fundamental spiritual truths that the average man depends on for his religious light and guidance, and scientific theology is criticising, disparaging, or dissolving those complicated, uncertain historical and philosophical theologumena which are meat and drink to the dogmatist, but to the average man are as sawdust.

In regard to the Bible the average man inherits an instinctive reverence for the volume, and he still believes in it as "The Good Book." He retains a genuine, often a heightened appreciation of its spiritual truths, but he has learned to make distinctions. He has lost the idea, if he ever held it, that the Bible, as a book, is all an infallible guide to truth. He feels free to criticise its statements and to question its historical accuracy. He finds passages in other Oriental scriptures which seem to be quite similar to the Hebrew documents. In this instinctive rejection of a Biblical infallibility the average man is supported by the great body of Biblical scholars of the day. The average man will not settle a question in morals by an irrelevant quotation from Ecclesiastes, and he does not believe that man was created a few thousand years ago, when the textbooks that his boy studies in the grammar school teach a contradictory view.

One of the leading denominations in the United States, one that is justly proud of its high intellectual standards, retains among its fundamental doctrines the mediæval theory that man originated as a perfect being, supernaturally wise, righteous, and holy, and that he "fell" from this original blissful state into a condition of total defilement of all his faculties. Every theological teacher in that denomination is required to teach this view of man's first estate, under penalty of being dismissed as a heretic, and the writer is one who has practically undergone that penalty. This view is not taught in the Bible. Nowhere does the Bible say that Adam was originally perfect, and that God made a "covenant" with him, and that Adam then "fell." The noun fall and the verb fell are nowhere connected with Adam and Eve. The whole doctrine is a theological fiction. The Presbyterian Church in America is requiring a theological opinion concerning the original condition of man which is not Biblical and is not rational, and which is squarely contradicted by the teachings in a number of departments in Princeton University. It is needless to say that scientific theology does not teach this mediæval conception. The chapter in Genesis from which the Westminster doctrine of the Fall of Man has been erroneously derived is the Hebrew version of a prior Semitic myth. It contains a mighty and perennial truth concerning the origin of the ideas of good and evil, and it is this present truth, and not the legendary history, which concerns and interests the average man.

As to his idea of God, the average man is not sure whether the doctrine of the Trinity is true or not, but he feels quite sure that the Athanasian Creed is wrong when it threatens eternal destruction on all who do not firmly hold to that doctrine. The average man reverences Jesus of Nazareth and bows before him as, at the least, the best of the sons of men. He will call him divine, and will gladly find in his words and deeds the Word of the Eternal. But he feels, somehow, that Jesus of Nazareth is on his side against the scribes and the theologians, and that Jesus would accept his devotion and loyalty without first requiring the man to give a definition of him. The average man thinks a good deal more of the Gospels than he does of the creeds. He is as willing to take the word of the apostle Philip that Jesus was the son of Joseph (John i. 45) as he is to take the statement of the so-called Apostles' Creed which says he was not the son of Joseph. He will doubt if Jesus was born in any unusual way, he will question the account of some of the

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miracles, he is uncertain about a physical resurrection. In all these positions he is squarely upheld by critical scholarship in Germany, France, Holland, England, and America. The scientific theologians are discrediting or rejecting just the creed statements and traditional views that the average man is most ready to doubt.

The average man believes in salvation by character and life, and he does not believe that a man's salvation is dependent on the opinions he may hold on doubtful theological points. He will agree with the minister that good works cannot save him, but the faith, *faith*, that the pulpit is urging as all-important seems to him to involve a considerable number of superfluous beliefs on side issues. And he also feels that it would be a good thing for the church if the minister would preach to some of his most affluent supporters the inexorable necessity of a holy and Christlike character if they expect to be saved. Here scientific theology supports completely the average man's contention, and proclaims that a man is saved by what he is and not by what he thinks, or what he says he thinks, or thinks he thinks. "Saving faith," faith in the only Biblical sense, is simply trust in God, confidence in Jesus, and does not, of necessity, involve any intricate speculations as to the inner constitution of the Godhead, or as to the eternal relation of the Man of Nazareth to that Godhead, or as to the precise stipulations and specifications of the "scheme of salvation." These matters are interesting to the religious imagination, but a man can believe and be saved without reference to any of them.

Again, the average man believes that many of the "heathen" will have just as good a chance for happiness in the next life as some of the orthodox. And after acknowledging this quietly to himself, he finds that he is quite as generous in his contributions to foreign missions as some who sincerely adopt the view that all who do not obey the Gospel of Christ "shall be cast into eternal torments."

The average man does not believe in a fiery hell, although he believes (especially if he calls himself a "Universalist") that there will be a just future recompense for earthly sins. He feels that the minister does not really know very much about the topography of the future state. Here scientific theology, even as taught in some evangelical denominations, once more sustains him. Some of the latest New England seminary pronouncements are to the effect that the New Testament teaches no consistent and harmonizable scheme of the future state, beyond the simple moral principles of the triumph of righteousness and the due recompense of evil. And all this the average man knew and believed before.

This is a very incomplete statement of the case, but it may be as satisfactory to the average man as it would be if it were much longer. The points which have been mentioned are probably as important as any, and this brief discussion may encourage the average man (who now, of course, is also the Intelligent Reader) in his quiet attitude of indifference to superfluous, traditional dogma, and it may help to assure him that the religious vanguard are with him in emphasizing the simpler, immediate, spiritual truths of the soul as opposed to questionable transactions recorded in primitive documents, or speculations concerning the innermost nature of the Infinite, or guesses concerning the geography of the regions beyond.

III.—THE RELIGIOUS IDEALS OF A PLAIN CITIZEN

BY RALPH P. SWOFFORD

FOR the average man of education religion represents an effort to understand those things which, in the limited range of his finite mind, he cannot know, or has not been able to know. Even a slight survey of history discloses the fact that, before men had made much progress in scientific investigation, religion was concerned, for the most part, with the mysterious work-

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ings of the sun, moon, stars, the ocean, storms, and other wonders for which there was no definite explanation. Now religion has awakened to the fact that its foundation rests in the soul of man. Not in its attempt to solve the mysteries of life and death and the stars will its future power lie, but in the force with which it binds men together under a common, working ideal of living. The man of character radiates an influence which is indescribable and purely non-material, for there seems to shine through every action, word, and look the spirit in him which animates his whole being and seems to link him to the eternal goodness of all things. Whence this spirit comes and what it is men do not know; yet its existence is no more to be disputed than life itself. It is the power from without, the spark of divine truth in every man, waiting for the individual call to respond and grow and impart its strength and abiding peace to him who values it.

The first fundamental belief in the religion of the average man to-day is that this eternal spirit of truth is a part of all things and has been the ruling power behind all development and change since the beginning. The star that to the naked eye hangs alone on the edge of the horizon and reveals through the telescope a whole universe of its own in the process of constant change, the invisible world all about us living and moving and having its being, the mind of man which from its perishable body ever seeks the realization of eternal principles of justice and truth, all attest the existence of an intelligent, all-powerful spirit which is guiding us and all the infinite atoms of the universe to some divine, far-off consummation. We may call this spirit God if we like. It is not essential that we personify it, or imagine that its source is in a Being of which we are each a counterpart. In fact, the efficacy of this belief is weakened if we hedge it about by imaginary details. The need of the world is a recognition of the power of the spirit, the development of a desire in every human heart to give its influence full sway, to foster it by communion and good works, to lean upon its strength by becoming strong in character and possibilities in its power.

Religion for the average man is becoming too real and vital a feeling to admit of any further discussion regarding a hell of fire and brimstone, a heaven of golden streets and harps, predestination, or any of those things that formerly occasioned much waste of mental effort. They are all beside the issue, which is, Shall we live the spiritual life *here and now*, finding within ourselves our greatest reward, or shall we ignore the call of the best within us and punish ourselves by a living unrest? That there is a life for the spirit after the death of the body, its very existence in us and its unmistakable relation to the imperishable quality in all matter would seem to be proof enough. What this existence is like we can no more imagine than we can describe the presence of the spirit itself. That it must be upon a plane far higher, truer, and nobler than we can now comprehend makes it unnecessary that we should endeavor to conceive of its details.

The religion of the future will be the religion of brotherhood. In the mind of every thoughtful man there stands out as never before the one ideal of this religion, the Man of Sorrows, he who said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." The full force of his appeal to men has been lessened greatly by theological discussions. He has been made too mysterious, his brotherhood to man has been lost in the surfeit of his divinity. Christ was "the Son of God," as we are all sons of God, only in him the Divine Spirit reached its ideal development and makes him the example for all time to those who would lead the spiritual life. He is one of us, a man among men, perfect in his life, his thought, his union with the Spirit, bringing into his living the perfect character of which we each possess the rudimentary beginning.

The average man to-day looks to Christ for his philosophy and his inspiration. From no other source can he gain the same feeling of security, through no other source does he feel bound to his fellow-men. And he knows that this

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bond of brotherhood must be strengthened if the human race is to grow in power. The Church must come to Christ, eliminating all superfluous theology, recognizing its tremendous duty to the race, and exert the individual strength of its great power to the uplift of men in the world, holding up the ideal of Christ the man, allowing no dogmatic discussions, no glamour of social power, to weaken its position. Thus will it secure the active allegiance of thousands of men and women who are eager to express in active work their religious feelings, but who feel that the Church to-day does not represent the real convictions of its members, and fails to rise to the real needs of the world.

WOMEN AND WAGE-SPENDING

BY COCHRAN WILSON

IN these days of trades unions, shorter hours, increased pay, we hear a great deal about the wage-earner and his ability to earn. While we hear so much about the wage-earner, we hear very little of the wage-spender, the good spender. She is a rarity. I say " she " advisedly, for it stands unchallenged that, while the man does the earning, the woman does the spending, be she wife, mother, or sister.

In this class of wage-earners under consideration I am including all skilled laborers, artisans, mechanics, competent clerks, and small tradespeople, earning on the average ten to twenty dollars a week the year round. They are not the uneducated classes, as we term them, by any means, nor yet are they to be placed with those who by dint of mental energy are catalogued under the head of the professions. But the fact is before us that they constitute the large majority of what we are pleased to call " our people," and from them—for they are not above bearing children—are to come the citizens of to-morrow who will dictate the expenditure of public moneys, wisely, if they have been trained wisely in a little way.

Statistics on this subject are sadly lacking. Indeed, I doubt if statistics mean much to the average person. For myself, I usually skip them. But in a matter which of necessity must change its complexion with every family, it is impossible to gain any data concerning the outgoes of the family purse. The imagination can picture the resentment which a seeker of such facts would get at the hands of the average woman.

It stands to reason that it is none of my personal business to inquire into the avenues of escape of the money in my neighbor's purse. But it is my duty as a citizen, amenable in common with him to laws which govern us both, to see to it that he, with others like him, does not force upon me an unwarranted tax—a tax which, did he manage his affairs judiciously, I would not be called upon to pay. Charity and imposition are not nouns of the same radix, though unfortunately of late they are often made synonymous. Where money is spent for a gewgaw, when it ought to go to the grocer, the doctor, or the landlord, every thinking member of the commonwealth has a right to object. Here it is where charity flees and imposition steps firmly in. And in this mismanagement, unthinking, impulsive though it may be, real self-respect ends.

Briefly let me call attention to the actual facts, as I know them to exist in one inland manufacturing town. And I doubt not these facts may be applicable to the larger number of towns that are not the suburbs of a great city where wages are higher, or in the sparsely settled rural districts where money is scarcer and comestibles are the basis of trade. These conclusions are reached through an intimate knowledge and observance of family life, seen as even their next-door neighbor does not see. And what escapes the next-door neighbor you may assume rightly is sacredly guarded in the holy of holies.

But to facts. Houses or half-houses in this town rent from ten to fifteen dollars

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per month, according to location and size. All of these houses have not all the improvements, but some have all of them and all have some of them. This makes the cost of a habitation alone come to from two dollars and a half to four dollars each week. Allowing two children to each family, which in this class is the minimum, there are four mouths to feed; four bodies to clothe—no small item in this trying climate of changing temperature; and four minds to educate, for it is a sad mistake that these people make that "book-learning" is for the children exclusively. Deducting the rent and fuel and light, there will be left perhaps seven to twelve dollars a week for all these outgoes; not to mention the dentist's bill—teeth will be teeth; the doctor's dues—good health is not forever assured; and amusements—all work makes of any Jack a dullard.

Looking at this squarely, you will see that it is only by the very best business management that this sum can be made to meet all the needs. You will find it the rare case where it does meet them. And the self-respect of the family demands that the income and the outgo at least tally, if not a bit better than that. Any one with every-day sense can see that this will not allow of white shoes and useless lace frippery, abominable because of its too evident cheapness. It will hardly permit even poor furs and pasted plumes and the endless fancy truck whose glory is ephemeral and too soon seeks the repose of the dump, when warm overshoes and healthful underwear should be the order of the day. Money, anybody's money, has just so much purchasing value, and when it goes constantly for some foolishness it robs somewhere the necessities.

The root of this careless expenditure lies away back in a false conception of that principle of our American democracy which declares every man as good as the other fellow. And, to prove his claim, the man who has not thought broadly, possibly because the unquestioned usefulness of bread and butter drove him out into the world early—that man must needs have for himself and those of his kin as much as if not more than the other fellow has. If he hasn't it in reality, he must at least make the other man think it is his. And this false pretense to prove to the world his equality with any of them is the damnation of the family of the workingman to-day. His wife must have, have, *have!* just what the woman in the other street has, no matter about the personal exigencies which alter the case inviolably. This trinity of adverbs, have, do, see, important in their order, blindly, desperately followed, are causing more trouble than any other of the verbs of the vocabulary. The trouble doesn't stop with the parents. It attacks even the children, and their foolishness is upheld to a degree that borders on emasculation.

Perish that old proverb, "Know the value of a dollar, earn one." The most profligate spenders of to-day are the house-workers in our homes, and the girl who stands behind the counter for a sum sufficient to hold body and soul in working harmony, and not always that. It is from these girls that the men of this class of workers select their wives. They may know the value of the earned dollar, but they don't know the spending value of the same.

To them—the majority of them—marriage is a release from the dictates of a busy mother or the grind of the shop, instead of being, as it should be, the serious building of a home and the assumption of those graver responsibilities which until very recently were not considered proper matters for general discussion. It is only the fact that there is among and between these people love, and true love too, that keeps many a small ménage from utter ruin.

The proper appreciation of a dollar will be had in time only by a comprehensive education which will forever eliminate the idea that what a man has he is. As though mere possession of material things were a part of a man, or could be! It must be impressed upon these girls of to-day, the women of to-morrow, that life is not a drifting, a dreaming, a satisfaction of to-day that will rob to-morrow of its blessing; but, instead, a building, each day a row or two put in beautifully, if it may be, but ever solidly and conscientiously. They must learn that the things which make for

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comfort and well-being in its best sense are the first considerations. We will all have to fall back upon the eternal law of right, and some of us will have a great fall, judging by the distance we are from it.

The woman of to-morrow, the plain woman, will understand that a pound of good beef deliciously cooked is more to her credit than three yards of point de Paris lace on Madeline's best petticoat. She will understand that people are not foolish then, even as they are wise now, in not taking her at the valuation she puts upon herself in her finery. To-day she fools no one but herself. To-morrow she will be wise in that one particular, and not fool even herself.

But, then, we hear that howl about class distinctions in dress. Not at all. Honesty admits no distinction. People must be just, and if it demands that a person stay with others of like ilk, let him stay there until, perhaps in a favorable turn of the wheel, he may secure a more advantageous footing. Let him be honest and respecting, no matter where it keeps him. He will prove a far better citizen by being what he is, a plain man, she a plain woman, without pretense, than in a place he or she is not able to fill honestly.

But, you say, a mother likes to see her children look nice. I grant it. There is no sight sweeter than a little girl dressed in ruffled finery. She certainly is the nearest approach that we see on earth to one of the angels. But I would have it honest finery, and not bought with the life-blood of some necessity that another member ought to have. The dearest family I ever knew were doing and giving over to each other constantly.

If you will open your eyes as you walk down your thoroughfares and around your shops, you will see women dressed in a fifty-cent style on a twenty-five-cent income. They may not owe for the garb they are wearing, but they have paid for it dearly in skimping the food of the ones at home. Perhaps the father goes in unbalanced shabbiness to eke out the finances, and hides the rankle of the injustice behind the second injustice—"Smith's wife does the same." Or, if it does not take directly from the daily menu or the absolute well-doing of any member, it could be more wisely handed out for an enduring pleasure for all together. Some mutual enjoyment, a book long wished for, a picture coveted beyond measure, are little links that hold fast. And if at any time there are pennies to spare, it is allowable to lay them by against the "rainy day." And who hasn't rainy days? Put it down for a fact that whenever disproportionate elegance is seen, it is paid for illegitimately. If the mother works extra, the children make up for it in the endurance of her overwrought temper. The father pays for it in the neglect of the administration of his earnings.

The cheerful side of the situation reveals itself in the fact that it can be done. There are a dozen concrete examples right before me as I write. The neighbors may tell you, with a hopeless snuff, "It's Katy's way of managin'." Too bad they didn't get the germ of her way. But I can tell you it's more than her way of managing. There is a good deal of Katy's unselfishness, her respected independence, her ambition to be the best little wife a railroader ever had. Her babies are plain babies, but they are as sweet as soap and water can make them, and their plump, rosy bodies are the telltales of faithful care and wholesome food. Katy has a bit of a heartache sometimes at the holiday season, when the shops are full of these careless spendthrifts. And the feel of a piece of fur makes her wish Jim's pay was larger. But at night, in the lamplight, the babies to bed, all care flies away as they talk of the home to be their own when the little of to-day shall be the muckle of to-morrow.

You may think they have an easy time and no trouble. I can tell you of an undertaker's bill and two graves up in the cemetery tended still with a mother's loving care. And troubles never come singly. Yet they have been brave. And they are one household.

They are no smarter than scores of others who might do the same if they willed. Jim's pay has *always* been small. They have had no help from friends. The secret is that in the beginning they

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started out with the right idea to live honestly, ethically, as well as in the letter of the law; to be a mutual help and happiness; to be a home, not the dwellers in a house; he the maker, she the savior of domestic bliss. She does not take in additional washing, nor go out half-days sewing, for she believes that in the end she will make out as well by using her time and strength in the keeping of the purse. Thus she leaves that work to some woman compelled by bad fortune to go out and earn bread for herself and, mayhap, little ones.

She is a worker for the public weal, but she would laugh at you if you told her that. Good little soul! She is, as she expresses it, "just attending to Jim's business and her own."

By and by these two partners, the bread-winner and bread-server, will have their own nest. They may never come to wealth. They may always be poor. They will be ideally poor, they will be practically poor. They are now the sensible poor, from whom on the morrow, having come up through privation and toil and heartache and grown strong in endurance, we, the American people, may expect great things.

FIGHTING THE WHITE PLAGUE[1]

IT is not often that a medical work may be recommended to the attention of the general public, but the lay reader should certainly seek access to a recently published treatise by Dr. John B. Huber dealing with a subject—tuberculosis—of world-wide importance, and dealing with it in a most enlightening way. Indeed, Dr. Huber's book, which is literally encyclopædic in scope, seems primarily designed for the lay reader. It is divided into fifteen parts, in which are considered in turn the specific cause and the factors tending to induce the development of tuberculosis, the economic and sociological reasons for united defensive action, the conditions making the struggle difficult, methods and means of prevention and cure, the sanatoria idea as carried out in the United States, Canada, and the countries of the Old World; other governmental and non-governmental activities, administrative measures which would prove helpful, and, from the strictly medical standpoint, diagnosis, classification of cases and technique of examinations, the milk problem, and the problem of cattle and meat inspection. Finally, there is a sociological résumé, and the treatise is rounded out by a number of most valuable appendices, giving, among much else, information concerning methods of disinfection, the cost of sanatorium construction and maintenance, the cost of tents and other light structures for outdoor life, sanatoria rules and schedules, and the results of treatment. It is obviously impossible in a single article to survey all these phases, and we will accordingly confine ourselves to indicating the facts of most immediate importance presented by Dr. Huber relative to causation, prevention, and cure.

First, however, room must be found for a few figures that will assist appreciation of the menace which tuberculosis constitutes to the human race. As Dr. Huber justly asserts, it has been for countless generations by far the most potent of death-dealing agencies. According to one statistician, the death-roll of all the wars of the nineteenth century totaled 14,000,000 souls, whereas in the same period and countries consumption slaughtered 30,000,000. It has also been estimated that in the United States alone consumption annually claims 150,000 victims, and throughout the world 5,000,000. What increases the tragedy of the situation is the appalling fact that mortality is highest at precisely the period of greatest usefulness, the statistics going to show that the average age of death is thirty-five, and that every third or fourth adult to die between the ages of fifteen and forty-five dies of consumption. The economic loss thus occasioned is incalculable. For the United States it has

[1] *Consumption and Civilization.* By John Bessner Huber, A.M., M.D. J. B. Lippincott Company, Philadelphia.

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been estimated at more than $330,000,000 per year. Nor is our resentment lessened by the knowledge that the direct cause of all the sorrow and suffering thus involved is but a tiny parasite, not more than one ten-thousandth of an inch in length, so minute that it was not until a quarter of a century ago that its existence and action were definitely ascertained.

This parasite, known as the Koch bacillus, after the scientist who succeeded in isolating it, may attack many parts of the body, but it usually assails the lungs, where, under favoring conditions, it multiplies into "colonies" whose voracity produces the too familiar phenomena of consumption. Prominent among these is the hacking cough which racks the victim and constitutes the danger to those about him. For this cough loosens and ejects bacilli, many of which, soon or late, are conveyed into other human bodies by one of the several avenues of infection. Years may pass before the moment of infection arrives, but when it comes, the parasite, if it has survived the chances of time, has lost none of its fatal power. To illustrate from the concrete instances cited by Dr. Huber to carry home to his readers the need for radical preventive measures:

"Dr. Milliken, of Silver City, New Mexico, narrates that in 1890 a farmer of good family history, as regards his physique, took the grippe, and, owing to a relapse, was very slow in making a recovery. He spent much of his time during convalescence with a friend who was ill with tuberculosis. He himself contracted consumption, of which he died. His son, a strong, hearty fellow, who nursed him when he became too weak to take care of himself, became consumptive and died four years later. A second son put into his own room the carpet that had been in his father's room. In about one year he began to decline. His illness was also shown to be tubercular, with which he struggled for seven years, finally achieving a return to good health. Another son bought the couch upon which his father had slept, and used it to sleep upon himself. He soon evidenced tuberculosis, which disease he succeeded in arresting after a five years' struggle. A fourth son and three daughters, who were away from home, at college, remained well.

"A young farmer rented the place and moved into the house. Within two years his wife died of consumption, and two children of marasmus—probably intestinal tuberculosis. Another young man, with a healthy family, moved into the house, and lost three children within eighteen months, of an obscure bowel trouble (probably tubercular), and the father died a few years later of 'bronchitis,' which was most likely tuberculosis. It was now suspected that the house might have something to do with it. So a thorough cleaning was ordered. The paper was torn from the walls, which, with the woodwork, floors, and ceilings, were washed down antiseptically; there was thorough disinfection; since which time not one case of tuberculosis has developed in it."

Manifestly, a parasite of such dimensional insignificance and such baneful virility is hard to combat. But there are certain reasons why the advantage does not all lie with the tubercle bacillus. For one thing, it must do more than invade the human body. It must, so to speak, select a victim so constituted by reason of the effects of vicious heredity, malnutrition, vice, alcoholism, or kindred factor, as to afford it a clear field for action. Otherwise it will be obliged to lie latent, either until the necessary favoring conditions develop or until the death, from some other cause, of the person affected. Again, tenacious as it is of life, sundry agents—boiling, heat, and some disinfectants—destroy it, while others may be utilized so to rebuild the tissues as to check its ravages. In fine, it is now established beyond question that it is possible not only to prevent but to cure consumption. This is a discovery of quite recent date. Formerly, a diagnosis of tubercular trouble was accounted equivalent to the passing of a sentence of death. Even to-day many persons entertain this idea. But experience has demonstrated that, at any rate in its incipiency, and sometimes at an advanced stage, consumption is curable.

To be sure, cure is neither easy nor, as a rule, speedy. "Benefit," says Dr.

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Huber, "is a matter of months, arrest of years, cure of many years." Until a specific be discovered as certain in its action as is the tubercle bacillus, the patient's motto must be *festina lente*, and this although it is quite true that occasionally cures are accomplished in a remarkably short time. The present writer has in mind some half-dozen acquaintances restored to vigorous health within from one to two years of the time treatment began. But there can be no doubt that such cases are exceptional. To effect a cure much is required, and whenever possible the sufferer should secure admission to one of the now numerous sanatoria scattered through the country. Still, if this be out of question, hope need not be abandoned. Successful treatment is even possible within the confines of a city, though the chances for recovery are greatly increased when one has access to the open air of forest, mountain, or field. Fresh air is a prime desideratum. So is sunshine. But let Dr. Huber map out the "fundamental principles" of treatment in his own words:

"The first practical consideration will be the disposition of the infective material. . . . The consumptive patient will be careful not to reinfect himself, to which end he must associate intimately as little as possible with other sufferers. . . . As regards others he will observe the Golden Rule, and must take the greatest care not to infect his fellows. It were well for him not to work in dairies or about cattle, nor should he prepare or otherwise handle foods. The next consideration is that of rest, at least during fever. He must not endure the slightest fatigue or over-exertion. To the end that he may rest well the home in which he lives shall be fit and comfortable. His bedroom should be the largest, sunniest, and best ventilated in the house. . . . Rest should be out of doors as much as possible. . . . Pure air and the blessed sunshine—the tubercle bacillus cannot withstand these. . . . While many people in health are 'hugging fires,' consumptives walk or ride, if possible; or they recline, wrapped up and sheltered, of course, in the open air, during as many hours as may be, through all changes of temperature, fearing neither rain, sleet, nor snow. The rain, however, they had best avoid. If the patient is so ill that he cannot be outdoors, his bed is drawn close to the wide-open windows. . . . When indoors, day or night, the consumptive's windows should be freely opened. Such treatment never has untoward results. The head should be well covered; the feet should be warmed if necessary. In warm weather the head and shoulders must not be kept in the direct rays of the sun. Sun-baths—the nude body being exposed to the direct or concentrated rays of the sun—must be taken with caution and only by the physician's instruction. High temperatures may thus be induced. . . .

"After oxygen comes the necessity of plenty of nutritious foodstuffs, and of good digestion, so that *all* the fuel that is taken in may be assimilated and converted into healthy, germ-resisting tissues. Details concerning diet will be decided upon in individual cases. In general terms, it should be such as will give the largest amount of nutrition with the smallest amount of labor for the alimentary tract—roasted or broiled beef, mutton, lamb, fresh vegetables and fruits, cereals mixed liberally with cream, koumiss, plenty of sugar and good butter; and at or between meals six or more eggs and from one to three quarts of milk distributed through the twenty-four hours. Indigestible things such as sweets, pastries, dainties, must be avoided; these interfere with normal metabolism—a perfect change of oxygen, fluids, and food into tissue. Between meals, at any rate, plenty of water will be drunk. There should be half an hour's rest on a bed or reclining chair before and after the principal meal at least; nor must the patient eat when in a state of nervous excitement. . . . As regards medicines: Let no patient use any without his physician's directions."

In the last analysis prevention is, of course, more important than cure. Here, again, space requirements forbid other than a brief outline of our author's most salient recommendations. The main fight, as he says, must be carried on in the congested districts of our cities and

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towns, for it is there that are to be found in greatest abundance both the factors making for infection and the factors weakening the resistance-power of those infected—poverty with all that it implies, darkness, dirt, foul air, impure food, physique-destroying vice, utter ignorance of sanitary safeguards. Still, there is urgent need of a defensive campaign in the rural districts with their scattered population; for, paradoxical as it may seem, the death-rate from consumption is falling more rapidly in the cities and towns than in the country. Hard work, lack of recreation, an often unwholesome and sometimes execrable diet, ill-ventilated homes, irregular habits of life—all this combines to lower the vitality of the farmer and give the tubercle bacillus free sweep.

It must never be forgotten that the two main avenues of infection are through the air we breathe and the food we eat. As regards the latter, the possibility of the transmission of tuberculosis from cattle to man has recently been questioned, especially by the famous Dr. Koch himself. But if Koch's experiments have upheld the negative of the proposition, the affirmative has been sustained by experiments conducted by other competent observers, and in order to be on the safe side it will be well to maintain rigid inspection of meat and milk. Similarly, as suggested in Dr. Huber's statement of the fundamental principles necessary to a cure, tubercular patients should be allowed no hand in the preparation of foodstuffs. Here there is scope for official intervention, as also in the regulation of tenement, factory, office, and school conditions. Even more vital is the question of preventing infection through the air, for thus are most cases contracted. To this end efficient legislation against expectoration in public places is needed, and in many communities badly needed, although our municipalities are more alert than ever to the dangers inherent in this practice. There must, too, be an unflagging movement to educate the individual to a keener sense of his responsibilities to himself, to his fellows, and to posterity.

THE ART OF ORGAN-BUILDING[1]

"ABOMINATIONS" and "superstitious monuments" English Puritans once termed church organs. Now the United States of America, offspring of the Puritan movement, is the home of some of the greatest organ-builders of the world; and an American publishing house it is that puts forth these two sumptuous volumes on the art of the organ-builder. There is scarcely a village congregation in this country which can afford it that does not possess a pipe-organ, however modest; and no normal city congregation is satisfied without a pipe-organ of some pretentiousness if not of extraordinary merit. Unfortunately, the demand for an instrument of some kind is not always accompanied with a demand that good taste be observed or that knowledge of what constitutes a really good instrument be exercised in its selection. Consequently manufacturers of organs have too widely allowed merely commercial considerations to determine the quality of their product. Organs unworthy of their place are frequently found in churches and even in important concert halls. Any committee charged with the selection and erection of such an instrument would find it worth while to examine this work of Mr. Audsley's before making a decision. The church or other body represented by the committee would not only probably be saved money, but also be supplied with an organ of greater musical value than that of any organ which the committee otherwise would be likely to purchase.

It would be a comical error to assume from these remarks that this work is a handbook for organ-building committees. In the first place, it consists of two huge volumes, each of which appears to be as heavy as the ordinary

[1] *The Art of Organ-Building*. By George Ashdown Audsley, LL.D. In 2 vols. Dodd, Mead & Co., New York. $20.

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unabridged dictionary. In the second place, it is a treatise covering the architectural, musical, and mechanical aspects of the organ. It searches out the origin of the organ in the Pan pipes. It traces its growth through the flute, the whistle, the Chinese *cheng*, the Chaldee *magraketha*, the water-organ of the Greeks and Romans, the pneumatic organ with bellows of about the same period, the clumsy stationary organs or positives and quaint portable organs called portatives, or regals, of the Middle Ages, to the modern organ, which began to assume its present form during the fifteenth century, and has now become a mechanism of great complexity and an instrument of orchestral power and variation. It also recounts the architectural problems involved in the introduction of the big modern organs into ancient churches and the experiments which architects made in trying to solve them. It tells how one position in the church was tested after another in the attempt to accommodate architectural requirements to ecclesiastical usages and musical effect. It discusses typical and extraordinary examples of artistic cases and the adaptation of architectural styles to their construction. As incidental to this topic, it indicates the principles which governed those architects who succeeded in producing artistic effects. As the author very sanely says, the organ, not being a part of the structure of the church, ought not in its design to pretend to be structural; it is rather a piece of furniture, and should be treated as such. Those designers succeeded best who did not attempt to incorporate into the form of the case the features of the various architectural styles, but rather caught the spirit of the Gothic, the Romanesque, or the Renaissance architecture, as the circumstances demanded, and embodied it in the design of the organ. The book, moreover, contains a wealth of technical details which are almost bewildering to the layman. Although the descriptions of the various mechanical devices are clearly written, and are accompanied with plans clearly drawn, they can be interesting chiefly to the expert, or to the organist who has or desires some expert knowledge. It would be of decided advantage for every organist to have such acquaintance with the mechanism of his instrument as he can obtain with the aid of this book.

It may interest the general reader, however, to know something about these technical matters. Some of the most effective devices for increasing the responsiveness and expressiveness of the organ have been the product of American ingenuity. It comports well with the American character that American organ-builders have increased the organ's versatility. The adjustable combination action, a mechanism by which an organist, by arranging certain stops beforehand, can, by pressure upon a knob or lever, bring at an instant into use any combination of stops he pleases and as easily shut them off, in the meantime being free to use whatever individual stops he might wish, was invented and perfected by Americans. It is interesting to note that the first complete action of this sort is that in the organ of an American village church of the Puritan order—the famous Roosevelt organ of the Congregational church at Great Barrington, Massachusetts. As Mr. Audsley says, some such adjustable combination action ought to be regarded as indispensable to a modern organ of any considerable size.

Mechanical details of this and other kinds are considered at length in the second of the two volumes. Mr. Audsley goes into such details so minutely as even to describe a list of tools necessary for voicing—that is, for treating the pipes of the organ with a view to the production of the proper quality and volume of tone. For organists, not the least interesting portion is that, at the end of the second volume, devoted to specifications of several famous organs, with comment and criticism by the author. Mr. Audsley finds one very prevalent defect, the small proportion of stops in swell-boxes. There is no sound reason why most of the organ should not be made "expressive," that is, capable of producing *diminuendo* and *crescendo* effects. He also points out the need of reform in the nomenclature of the stops. Most of the names now given are whimsical and arbitrary.

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There is no sound reason why any stop should be called Philomela, or Amorosa, or Phoneuma. He objects even to the term Diapason. He will find it difficult, we imagine, to induce organ-builders to abandon a term whose meaning is so widely recognized. He would give to the Open Diapason the name Principal, and to the stop now in England and America called Principal he would give the name Octave. He would make the names of all the stops as descriptive as possible, classifying them according to their tonal qualities. To this subject he devotes a chapter in the first volume. Another topic which he discusses in detail is that of acoustics as related to organ pipes. In this portion we believe he would find some to take issue with him. Electrical experiments with sound-waves, specifically those carried on by Dr. Cahill, have raised questions and suggested theories which we do not find here recognized. The function and behavior of overtones cannot be adequately discussed without reference to such experiments. Beside these the experiments with tuning-forks, such a Mr. Audsley describes, are very crude. Dr. Cahill has come very near to reproducing, if he has not actually succeeded in reproducing, "artificially the wonderful natural structure of a rich compound musical tone," which Mr. Audsley says it is not possible to do. He has done it, as Mr. Audsley says it would have to be done, by artificially introducing and graduating "to a scientific nicety each and every upper partial."

The most widely useful part of this exhaustive work is that which contains advice on the subject of purchasing and setting up an organ. We cannot rehearse all the advice here; but we think it is important enough to be generally known. We therefore give some of the principal points of that advice in abbreviated form: First, in putting an organ into a church (or concert hall, for that matter), get the advice and superintendence of an organ architect. Indeed, it would be better never to build a church or concert hall without the direction of an organ architect. Many churches, following the traditional lines of architecture established before the organ came into general use, have been built in recent years without any space designated for the organ. Even the Chicago Auditorium has a place for the organ which is utterly inadequate for it; there the instrument is packed into a "deep lateral chamber" and its musical effectiveness is impaired. It is a waste of good money to hamper a fine organ so. Such a waste an architect well learned in the principles of music and of organ-building would never allow. Second, in choosing an organ do not let the quality of tone and musical effectiveness of construction be forgotten because the specifications are showy or the outward result pretentious. A comparatively small organ, properly voiced and supplied with suitable swell-boxes and combination actions, is more effective than a larger one improperly voiced and inadequately supplied with modern appliances. Third, do not depend on complicated or uncertain mechanism. Especially, dispense as much as possible, for the present at least, with electricity. Fourth, for almost any church organ, three manuals are enough if they are supplied with suitable combination action and sufficient swell-boxes. To those "fashionable and altarless churches" in America, however, which look like concert halls and are sometimes used as such, these remarks may not apply. Fifth, get expert and disinterested advice on specifications. For instance, the word "metal" in specifications is not definite enough. See that the metal pipes are made of the proper alloy. Incidentally, do not depend upon the church's organist for this expert advice. He most probably has his idiosyncrasies; his successors ought to find an organ which is not adapted merely to one man's mannerisms. Sixth, see that certain important particulars are not overlooked. The Great Organ, though it constitutes the fundamental group of pipes, ought not to be the most prominent. The use of the swell-box ought to be greatly extended. The Pedal Organ should be largely independent, and also be "expressive."

It remains to be added that this valuable and important work, the evident result of experience, study, and good taste, is admirably illustrated and handsomely printed and bound.

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Comment on Current Books

The Apostles' Creed

Dr. Richards's lectures on the Apostles' Creed are an exposition of the creed rather than a defense of it; and the exposition is spiritual and practical rather than historical and scholarly. It is not and does not purport to be of value to the critical student; it will be of aid in giving rational significance to the Creed to those who are accustomed to use it in public worship. (The Apostles' Creed in Modern Worship. By William R. Richards. Charles Scribner's Sons, New York. $1, net.)

The Book of Psalms

In this volume appears the ripe result of critical work begun in 1867, and continually since pursued. Christian scholarship seems here to have reached the highest level yet attained in study of the book which in religious importance stands next to the Gospels. Some ninety pages of prolegomena upon the text, the higher criticism, the canonicity, and the interpretation of the book introduce the commentary upon it. Each psalm, preceded by a summary of its contents, is followed by critical notes in two groups, the first of a general kind, the second of a lexical and grammatical character, with abundant textual references. Between these groups is the commentary itself in larger type. The separation thus effected between the less and the more exhaustive criticism of the text is practically convenient. The text itself is given in its true form as poetry, Dr. Briggs's long contention for which has become the prevailing view. The translation, though based on the current versions, continually diverges from them in conformity to Dr. Briggs's revision of the Hebrew text, or as required by the context and usage. *E.g.*, "Kiss the Son" (ii. 12) is changed to "Kiss sincerely," *i.e.*, worship with the heart (in kissing the hand as an act of worship, as in Job xxxi. 27). Dr. Briggs treats the Psalter with reverence as the unparalleled record of centuries of religious experience in communion with God, yet not so high in ethical development as the Wisdom literature (Job, Proverbs, etc.). His work upon it is not likely to be excelled in learning, both massive and minute, by any volume of the International Series, to which it belongs. (The International Critical Commentary. Vol. I. The Book of Psalms. By Charles Augustus Briggs, D.D., Litt.D., and Emilie Grace Briggs, B.D. Charles Scribner's Sons, New York. $3, net.)

Democratic Ideals

We are not able to estimate Mr. Dole's "Spirit of Democracy" as its author appears to do in the opening paragraph of the preface: "It is my purpose in this book to show what real democracy is. People have studied the outside of the body of Democracy; they have hardly begun to know what makes its life, or upon what its good health depends." As an interpretation of the spirit of democracy this book does not belong in the same class with De Tocqueville's "Democracy in America;" as an explanation of what is the life of democracy and on what its good health depends, it cannot be classed with Bryce's "American Commonwealth." But its spirit is excellent. Democracy, in the view of the author, is organized good will. This might be termed the *motif* of the book; to this affirmation it recurs again and again. Its style is clear; its principles are simple and put with great simplicity. It embodies many wise suggestions. But it lacks intellectual coherence; save for its fundamental doctrine that democracy is organized good will, it does not elucidate any unifying principle for the determination of social and political problems. It is at times inconsistent, as where, in one chapter, it affirms that suffrage is not a natural right, and in the next chapter affirms that existing governments have no right to deny the suffrage to any of their citizens of either sex; and in its emphasis on good will as the inspiration of democracy, and its condemnation as undemocratic of the offer of the United States to help a bankrupt neighbor out of its bankruptcy. It sometimes misinterprets history, as in the erroneous assertion that the United States bought the Philippines from Spain, whereas what we did was simply to pay Spain for the fortifications, public buildings, and other property of hers *in* the islands which had already passed under our sovereignty, and in its elaborate argument that we have no need of any considerable army or navy because there is no one to fight with, which reads curiously with our navy now assembled in Cuban waters to protect persons and property from anarchy and lawlessness. It sometimes substitutes a patronizing dogmatism for argument, as in its willingness "to credit President McKinley's administration with a benevolent intention toward the millions of wards [Filipinos] whom it took under our charge," and its challenge to "defend this who can," in apparent ignorance that this policy has been so

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defended as to commend itself to the sentiment and judgment of an overwhelming and increasing majority of the American people. On the whole, the book must be described as an exposition of the author's social and political ideals, many of which are admirable, rather than as an interpretation of historical facts or a study of fundamental social principles. (The Spirit of Democracy. By Charles Fletcher Dole. Thomas Y. Crowell & Co., New York. $1.25, net. Postage, 10 cents.)

De Soto Mr. Frederick A. Ober, the author of "Columbus," "Cortes," "Pizarro," etc., now gives his readers a book on Ferdinand de Soto, a man who certainly should belong to a series of volumes on "Heroes of American History." In the present well printed, illustrated, and bound book we have a capital account of the life of this particular hero, but with it there may seem to the fastidious reader to be rather too much of the fanciful. This, however, should not prevent the wide circulation of Mr. Ober's latest volume. (Ferdinand de Soto. By Frederick A. Ober. Heroes of American History. Harper & Brothers, New York. $1, net.)

Five Little Peppers In mentioning the appearance of this pretty holiday edition of the first "Five Little Peppers" book, we may remark as evidence of the extraordinary popularity of this series that nearly half a million copies of this particular volume have been sold, while its successors, nearly a dozen in number, have had almost equal popularity. Colored pictures and attractive binding mark the present edition. (Five Little Peppers and How They Grew. By Margaret Sidney. Lothrop, Lee & Shepard, Boston. $2.)

John Calvin The world has not yet lost interest in the great organizer of reformed Protestantism. Nor will it lack fresh interest, so long as the increasing submergence of old controversies under new gives occasion for revised and more impartial estimates of the man and his work. The present biography is critical as well as sympathetic, carefully citing authorities, and candidly exhibiting both the lights and the shadows of a masterful character and career. The theology that goes by the name of Calvin is the theology of Augustine modified just enough to meet the need of come-outers from the ecclesiastical fold, outside of which it had been believed since Augustine's time that there was no salvation. These modifications, and not what he took over from Augustine, are distinctively entitled to Calvin's name. In these many who detest his Augustinianism—the Methodist, the Quaker, the Unitarian—are his spiritual heirs. But this still waits for adequate recognition. (John Calvin. By Williston Walker. Heroes of the Reformation Series. G. P. Putnam's Sons, New York. $1.35, net.)

Katrina This is a really charming tale of love and journalism. It is written with a certain tenderness and quiet humor which may almost be said to give it distinction. The quaintly humorous middle-aged newspaper worker, whose ability as a writer is joined with whimsical peculiarities of character, finds in the little girl Katrina, whom he accidentally meets, the child of the girl he loved many years ago. His friendship with the little girl and his care of her and her optimistic and intellectual but unpractical father make a delightful narrative, and the end of the story, though pathetic, is admirably managed. (Katrina. By Roy Rolfe Gilson. The Baker & Taylor Company, New York. $1.50.)

A Missionary Bishop Forty years ago the Episcopal Church made the Territories of Utah, Idaho, and Montana a missionary district, and the Rev. Daniel S. Tuttle its bishop. In 1880 Montana was made a separate bishopric, and Dr. Tuttle remained in charge of the remainder till his removal to Missouri in 1886. The present volume is devoted to reminiscences of the twenty years spent amid the primitive conditions of the new communities springing up in those then wild regions. A permanent historical value attaches to it as a record of conditions that have largely passed away. For the Church it is a record of good, hard work and self-denying workers. For the general reader it is a story of the perils and privations borne by the pioneers in common, among whom the Bishop was as good as any of them in "roughing it." (Reminiscences of a Missionary Bishop. By the Rt. Rev. D. S. Tuttle, D.D., LL.D. Thomas Whittaker, New York. $2, net.)

New England Town Law A complete, although succinctly written and compactly arranged, compendium of the law of the different States of New England relating to towns and town government. The provisions of the various laws are conveniently grouped about the titles of the officers of the towns, as "Selectmen," "Town Clerk," "Grand Jurors," etc. More than three thousand five hundred decisions are cited, relating to all important legal questions connected with the law of the towns. (New England Town Law. By James S. Garland. The Boston Book Company, Boston.)

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Our Old Home Hawthorne's English sketches, despite the time that has elapsed since they were written, remain unsurpassed in charm and atmosphere. The book is admirably adapted for presentation purposes in the present illustrated edition, and few volumes are more suitable for a holiday present to a person of literary taste and discrimination. An introduction is furnished by Miss Katharine Lee Bates. (Our Old Home. By Nathaniel Hawthorne. Thomas Y. Crowell & Co., New York.)

Pride and Prejudice Mrs. Steele Mackaye has written a pleasing play founded on Jane Austen's novel "Pride and Prejudice." The bewitching Elizabeth acts as a stimulating yet mollifying cohesive force, and binds the group of more or less dangerous men and more or less wild and foolish women together. If a tinge of modernity is perceptible, it is no doubt introduced from the necessities of presentation upon the stage, but lovers of Jane Austen, unless they are also much accustomed playgoers, will prefer the unimproved "Pride and Prejudice," with all its leisurely charm. (Pride and Prejudice: A Play. By Mrs. Steele Mackaye. Duffield & Co., New York. $1.25.)

The Quest of the Simple Life Mr. Dawson is in point of style one of the most praiseworthy of recent English writers. These essays have distinction and grace of manner, and they also contain not a little of philosophical value as relates to the social civilization and social movement of our day. Mr. Dawson fled to the country, not from hatred of the city, but for relief from its pressure. In chapters with such titles as "Earth-Hunger," "Health and Economy," "Neighborship," and "The City of the Future," he not only relates experiences, but discusses suggestively some rather serious problems. In conclusion, he holds "that there is a mode of life that should combine all the delight of human intercourse with the tranquillity of natural existence; that the choice does not lie, and ought not to lie, between the city and the desert; that it is only by the folly of man, only by his greed and haste and carelessness and contempt for the communal principle, that such a choice is forced upon me." (The Quest of the Simple Life. By W. J. Dawson. E. P. Dutton & Co., New York. $1.50.)

Rests by the River The recent death of Dr. Matheson, of whom a commemorative appreciation appeared in The Outlook of September 15, imparts a peculiar interest to this volume of devotional meditations. Other writings of his may yet appear, but this is the last whose publication took place in his lifetime. The "river" in his case was not that of the onrushing daily life, beside which he has provided these stations for reflective thought to rest awhile, but that beside which the pilgrim in Bunyan's allegory awaited the call to cross to the farther side. The volume presents over a hundred topics—two for each week of the year—in two or three pages each. Each outlines a distinct thought, and brings it to flower in a brief concluding prayer. In this line of religious writing Dr. Matheson stood unsurpassed among his contemporaries. (Rests by the River. By Rev. George Matheson, D.D., LL.D., F.R.S.E. A. C. Armstrong & Son, New York. $1.25.)

Readings on the Inferno Every Dante student should take satisfaction in these two well-printed, well-bound books, which illuminate the "Inferno" of the Divine Comedy. Our guide takes us step by step with Dante through his dread pilgrimage, making clear the difficulties of language, the obscurities, the vague historical and literary references, and affording a clue to many a topographical embarrassment. The author's excellent method is to deal with the text a few lines at a time, giving a literal translation of it, together with a running commentary, a plentiful supply of biographical passages, together with notes and illustrations from ancient and modern commentators. This is the plan in which an English boy learns his classics: he prepares, say, seventy lines before going to school; at the beginning of the lesson the master of the division, either by question or by narrating, himself establishes the connection between the present and the previous lesson, and calls upon some boy to construe eight or ten lines; close attention is given to the historical incidents, syntax, parsing, and to illustration by analogous passages; finally, during the week the entire seventy lines or so must be learned by heart. The author's advice to readers of the "Inferno" is, therefore, that they should first read the whole canto in Italian and English; next, that they should work it through with his commentary or some other, and then learn the most striking parts of the original with the most minute precision. The author does well to lay special stress, however, upon a comprehensive mastery of the whole idea underlying the Divine Comedy. As Dean Church says, "Dante certainly did not intend to be read only in the fine passages; with his immense and multifarious detail, he meant us to keep in view the idea which governs the whole from the first part to the last." Hence our author's general aim has been to show the beautiful symmetry of

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the Divina Commedia. A preliminary chapter instructs as to Dante's cosmography, time, special features of the Inferno, of the assumed date of the journey, together with a capital condensed itinerary. This is followed by a series of chronological tables of the times of Dante, giving in parallel columns the dates of his own life, of popes, emperors, and kings, of other persons mentioned in the Divine Comedy, of the history of Florence, of Italy in general, and of Europe. This is followed by an ample bibliography. The Dante student will see, therefore, that these are volumes which he cannot well do without. (Readings on the Inferno of Dante. Translated by the Hon. William Warren Vernon. In 2 vols. The Macmillan Company, New York. $4.)

A Sea Story for Boys There are no prigs on board the ship that was the center for "The Adventures of Billy Topsail," a story for boys by Norman Duncan; but the spirit of the tale seems touched by the icy air of the northern seas. A stowaway and a son of the owner become comrades in sport, dangers, and every-day work on a sailing vessel. With a brave captain and a crew numbering but one villain, the adventures are provided for. Sailing, whaling, seal-hunting, fishing, fighting for their lives against ice and sea, the ship's company fare as do all the men whose lives have been made real to us by Norman Duncan and Dr. Grenfell. (The Adventures of Billy Topsail. By Norman Duncan. The Fleming H. Revell Company, New York. $1.50.)

The Shadow of the House "Is there no room for pure joy in Russia?" one is inclined to ask after a review of Russian fiction. "The Shadow of the House" stretched across the life of Helen Avatov in this novel by Ivan Strannik, and whether it was protection or a cruel restraint will depend upon the view-point of the reader. A shadow that beckons to its retreat a woman sorely tempted to desert her unworthy and disappointing husband would probably be regarded with approval by the average American reader. But one is left to the conclusion that in the Russian mind this shadow works evil to Helen because it draws her away from her possible lover and forbids her freedom to follow her inclination. (The Shadow of the House. By Ivan Strannik. McClure, Phillips & Co., New York. $1.50.)

A Spinner in the Sun Myrtle Reed's new story is romance in its most unadulterated form. From the delicate lavender and gold cover to the mystical union between the Spinner and the Piper who sang of love on "the pipes o' Pan," the novel breathes the soft air of sentiment. The tragedy that clouded the life of the heroine is used with skill, and turns unexpectedly at the end. Whether a village girl could be kept as innocently ignorant as was Araminta, under the guardianship of Aunt Hitty, is a debatable question. We prefer the author as she showed her wit in "The Book of Clever Beasts." (A Spinner in the Sun. By Myrtle Reed. G. P. Putnam's Sons, New York. $1.50, net.)

Stray Leaves Ten brilliant papers by Herbert Paul, the accomplished critic and historian, are collected in a volume entitled "Stray Leaves." As characterizations the essays on Bishop Creighton and George Eliot are most stimulating. Mr. Paul laments in "Bishops and Historians" the spoiling of a good historian like William Stubbs to make a mere bishop. He declares, however, that Bishop Stubbs belonged to neither class of clergy described as those who wanted to be bishops and were unfit to be, and those who were fit to be bishops and did not want to be. Of Bishop Creighton he says, bitterly, he broke down as a race-horse would break down if he were put to draw a coal-truck. He resents the view of historical study which excludes it from the field of Christian labor and condemns a historian to spend a whole day in writing letters which might have been written by a butler. In his book reviews Mr. Paul is always entertaining. He defends his point of view with nimble wit and careless confidence. He differs with Leslie Stephen in his estimate of George Eliot. He analyzes the essays and addresses of Mr. Balfour, touching up the political position of the ex-leader with caustic irony. "Christ said, 'Do unto others as ye would that they should do to you.' Mr. Balfour says, 'Do unto others as ye see them doing.'" The review of Lucas's "Life of Charles Lamb" is favorable and highly appreciative, though Mr. Paul feels the weight of two bulky volumes upon the fragile, light spirit of Lamb, and imagines that Lamb would have l-l-l-laughed at the idea of these methodical annals of an unmethodical life. "The Study of Greek" and "The Religion of the Greeks" show the cleverness of the author from another point. Altogether one could not read a more entertaining and enlivening book than this collection of papers. (Stray Leaves. By Herbert Paul, M.P. John Lane Company, New York. $1.50, net.)

Surrey The popularity of that series of books in which the emphasis is laid upon the elaborate and beautiful repro-

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duction of water-color sketches is proved by the frequency with which the volumes of the series are being put forth. The other day we spoke of the book on Warwickshire; now appears an equally fascinating volume on Surrey. The paintings are by Mr. Sutton Palmer, and the descriptive text, which is full of information offered not in guide-book style but in the pleasant gossipy fashion in which one lover of pedestrian trips might talk with another, is by Mr. A. R. Hope Moncrieff. Surrey, although a small county, near to and actually including a part of London, has hardly any superior in the English shires in its rural beauty and the varied charm of its country features. Painter and writer find no difficulty in selecting scores of subjects for brush and pen. The very nearness of the Surrey villages and hills to London itself increases its charm. Altogether the book is one of the most agreeable of this series. (Surrey. Painted by Sutton Palmer. Described by A. R. Hope Moncrieff. The Macmillan Company, New York. $6.)

Letters to The Outlook

THE LAW'S DELAY

I.—DEFENDED

The criticism of American criminal procedure, reviewed in your editorials of September 8 and 15, is of great importance, for confidence in our courts is necessary for the stability of our society. As a controversy it has little of interest to me, but I am deeply interested that the public should get at the truth and not jump at conclusions because this or that distinguished man makes general statements. There is undoubtedly room for criticism of methods and results; it is, however, at least a matter of doubt whether the system of appeals is so serious an evil as you think.

On account of their limited jurisdiction, criminal cases tried in the Federal courts are few in number and confined to statutory crimes, and they are not a fair standard by which to measure results in the courts generally.

You enumerate the number of appeals in five States, about sixteen hundred, and the reversals, over four hundred, and then make the astounding assertion: "In other words, in these States a little over one-quarter of all the convictions for crime were reversed on appeal."[1] Such a statement is calculated to do great harm and is not worthy of The Outlook, and can be attributed only to carelessness. In ten years many thousands of cases were tried in those States. The ratio between the number of cases appealed and those reversed is not the test. Counsel select for appeal those cases in which there is a fair chance of reversal, unless the defendant can pay fees and is fighting for delay. The relation of the number of cases reversed to the total number tried is of more importance in determining whether the right of appeal is so much abused and works so much injury.

As some indication of the condition of affairs in Pennsylvania (which I trust is included in the saving clause of Judge Taft's condemnation), in the last reports of the Superior Court—the court of error in all criminal cases except homicides—I find in Vols. 27, 28, 29, and 30, covering a period of more than a year, thirty-six appeals, of which fourteen were reversed, and the reversals in the main were upon questions of importance to the citizen and not upon questions of evidence.

It is not true, in this State at least, that the right of appeal is given in every case. For many years it was only by allowance of the appellate court for cause shown, except in homicide cases, and later modified so that in misdemeanors it must be by allowance, and in cases of felony from the Oyer and Terminer it is of right, but does not stay execution of the sentence without special order of the higher court. Under such restrictions the administration of criminal justice must have "broken down" solely from the incompetency, or worse, of the justice of our highest courts. It is needless to say that this is not the fact.

It seems to be a serious matter for an ordinary individual to oppose his judgment to that of those whom you quote, but I do not hesitate to express my humble opinion that Mr. Moore has the best of the argument, for he bases it upon facts, or what seem to be the facts, and does not indulge in glittering generalities. "The weight of the evidence" in this issue depends upon the facts and not upon the position or ability of those giving their opinions.

I do not argue the wisdom of the rule you

[1] The language was infelicitous, but the context made the meaning clear, namely, that a little over one-quarter of the cases appealed were reversed, and our correspondent's figures confirm this statement. Of course in all States only a very small proportion of criminal cases are appealed. That in far too many cases reversals are ordered upon purely technical grounds is affirmed by so many well-informed witnesses that the fact cannot be doubted. See concrete illustration in Dean Wigmore's letter following this. —THE EDITORS.

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advocate, but I do deny that the trouble is caused by the right of appeal.

JAMES R. MACFARLANE.

Judges' Chambers,
Court of Common Pleas, No. 1,
Pittsburg, Pennsylvania.

II.—CONDEMNED

The use of my name in your editorial of September 8, and the importance of the subject, move me to ask a little space for pointing out a fallacy in Mr. George Whitney Moore's plausible article in the same issue of The Outlook, controverting Judge Amidon's criticism of the administration of our criminal justice. I am not going to dispute here Mr. Moore's figures; though I believe that they are open to question and are not well discriminated.

But the peculiar fallacy of his article is that dry figures and percentages prove something. Let me assert, on the contrary, that what counts is the emphasis of notorious cases on the public mind. When a great criminal escapes, and everybody knows it, and knows why, the harm is done. The good are discomfited and the wicked are encouraged; justice is publicly smitten down, at the hands of the law. Let me take a notorious case, from Mr. Moore's own State, in his chosen year of 1904, to show how Judge Amidon's criticism is verified and the justice of Michigan condemned.

In People v. Albers (Michigan), 100 N. W. Rep. 908, in 1904, the defendant was charged with offering one Renihan, an alderman of Grand Rapids, the sum of $3,000, with intent to bribe as to a water contract. The defendant, on the charge of bribery, admitted that he made the offer, and that he had told Renihan that one De Vries had sent him to make it. But he now asserted, on the stand, that De Vries had *not* in fact sent him, and that his offer was made merely to test Renihan's honesty. Being acquitted on the charge of bribery, he then was tried for perjury in falsely testifying that De Vries had not sent him to offer the money. After conviction for this perjury he appealed, and the Supreme Court ordered a new trial. It found only two errors in the trial, and these were errors in the rules of evidence applied. What were they? First, that both De Vries and L. K. Salsbury were allowed to testify that Salsbury had asked De Vries to confer with the present defendant Albers concerning the water contract in question. This the Supreme Court said was hearsay, and improper. Waiving the propriety of this ruling, which is very doubtful, the effect of the evidence was merely to corroborate De Vries's testimony that he *did* send Albers to see Renihan. Secondly, the accused was allowed to give evidence of his good reputation for honesty and integrity, but, owing to a misunderstanding of counsel, he was not allowed to give evidence of his good reputation for truth and veracity. This error the Supreme Court also thought fatal, and defended its view by the quibble that the jury might *not* have believed the admitted testimony to his integrity-reputation, and *might* have believed the excluded testimony to his veracity-reputation.

Now, in ordering a new trial for these two trifling errors, the Supreme Court did exactly what Judge Amidon charges as the prevailing fault; *i. e.*, they contented themselves with discovering the errors, and they gave no consideration whatever to the important question "whether the errors could properly have changed the result" (53 Conn. 536), or "whether there was sufficient evidence to sustain the judgment independently of the evidence objected to" (100 N. W. Wis. 875). In short, they allowed the errors mechanically and *per se* to "work a reversal," regardless of the soundness of the verdict on the other evidence before the Court.

Here, then, was a notorious case of bribery and perjury, which at the time made a great sensation in the daily press (every one remembers the "Lant K. Salsbury Affair" in Grand Rapids and how it was talked of); and yet to all popular appearances one of the prime culprits in gross civic corruption has for the time evaded justice by means of the absurd rule which Judge Amidon so justly denounced. It does not much matter how many times this sort of thing actually happened or did not happen in obscure cases in Michigan in the year 1904. What matters is that, in a case to which public attention was attracted at the time, a chief offender has been given by the Supreme Court another chance to gamble with justice. And the instrument with which he is lawfully allowed to conduct his game of chance in evading justice is the rule of law censured by Judge Amidon as a chief cause to-day in the obstruction of criminal justice. Let Mr. Moore make as little of such cases as he may, nevertheless they exist; and the damage that they do is not to be measured by percentages of population, but by the glaring emphasis of their example to the people, encouraging the bad and "making the judicious grieve."

JOHN H. WIGMORE,
Dean of the Northwestern University School of Law.

Chicago.

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